

the Instructor

MARCH 1953



the Instructor

March, 1953
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The Instructor is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the restored Gospel.



THE COVER

This month we begin a series of cover pictures to be reproduced from the great mural paintings in the new ward meetinghouse of the Cody Ward, Big Horn Stake, Wyoming.

Elsewhere in this issue will be found an article by Scott Taggart, telling about the magnificent painting there by the eminent American artist, Edward T. Gligware. Be sure to read about this amazing work.

On March 27, 1836, the first temple in this dispensation was completed and dedicated at Kirtland, Ohio. It was in this temple that the Prophet received important revelations, and here that he and others witnessed glorious spiritual manifestations. It was in this temple, too, that the School of the Prophets was established, that leaders among the Saints might be instructed more fully in the Gospel.

Though the Saints moved on westward, and the temple itself passed into other hands, yet this is indeed a shrine, a place of sacred memories, to Latter-day Saints throughout the world.

Photo by Hal Rumel.

—K. S. B.

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For listings of members of Deseret Sunday School Union General Board turn to page 86.

TIME—THE HERALD OF TRUTH

By President David O. McKay



"The curtains of Yesterday drop down, the curtains of Tomorrow roll up; but Yesterday and Tomorrow are."

THE Act of Yesterday is still fresh in memory and stands recorded in history; and from it observant, thoughtful witnesses may form their opinions of the value of the Church, which has been designated by the Lord as "A marvelous work and a wonder."

The beginning of the Church as an official organization was in a room in Peter Whitner's house, on Tuesday, April 6, 1830. Six men comprised the membership. None of these laid any claim either to learning or leadership. They were respectable citizens, but, outside of their own immediate neighborhood, were unknown. Judging from all human experience what these would do on that humble occasion would give the world but little if any concern. None of that group of six men had fame, wealth, influential patronage, or even local popularity.

A Remarkable Claim

However, one among them set forth a most remarkable claim, viz., that he had received several divine communications, as a result of which a book purporting to be a record of the ancient inhabitants of America had already been published, and further that he had been commanded by the Lord to organize a church, which should be designated in honor of its founder, "The Church of Jesus Christ."

Two facts associated with that first meeting are very significant: first, that the Church was not patterned after any other then in existence, but was organized by a divine edict which did away with "all old covenants" and established "a new and everlasting covenant"; and second, that it was organized "according to the order of the Church as recorded in the New Testament."

Thus, humbly but most significantly was opened the first scene in the Great Church Drama which eventually is to affect not only the present generation of men but the whole human family. A humble beginning, yes; but the claim that the Church was organized and its doctrine approved by divine revelation was the most astounding declaration

THE light of truth cannot fail to reveal to men, sooner or later, the divine ideal by which they should live.

made to the world since the days of the Saviour.

As "Time is the herald of Truth," let us see how the events of the past confirm this claim of Joseph Smith to inspiration. From a scholastic standpoint, he was unlearned and wholly untrained in the ministry as accepted by the world; yet something made him bold in his declarations against false doctrine and in his advocacy of that which is true. Take, for example, his opposition to the doctrine of predestination.

He heard ministers preach that, "Election to eternal life is not founded on foresight of faith and obedience, but is a sovereign act of God's mercy, whereby according to the council of his own will some men and angels are predestined into everlasting life, and others foreordained to everlasting death"; and "these angels and men thus predestined and foreordained are truly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished." (Westminster Confession.)

Free Agency

In direct opposition to this, the prophet declared that, "To every man is given an inherent power to do right or to do wrong. In this he has his free agency. He may choose

the right and obtain salvation, or he may choose evil and merit abomination; but one man is not predestined to do evil and another predestined to do good."

On May 22, 1902, the creed on predestination as quoted above was renounced by Presbyterians, and the view as expressed by Joseph Smith seventy-two years before was accepted as the truth. Commenting upon this change of attitude on the part of this body of religious worshippers, the *Outlook* of May, 1902 says: "Following the broad statement are two overtures. The first disclaims any fatalistic inference from the doctrine of Predestination, and asserts clearly that God loves all mankind and desires not the death of any sinner, and that no man is condemned except on the ground of his sin."

In the same issue, Rev. Henry Van Dyke writes: "The Presbyterian Church today does not believe that some men are created to be saved and others to be damned, and to guard against misapprehension on the subject it wishes to say clearly and unmistakably that God has not put any barrier between any human soul and salvation."

Regarding Little Children

Again the old school of Presbyterianism declared that: "Infants come into the world not only destitute of knowledge, righteousness and holiness, but with a nature inclined to evil and only evil."

The Prophet Joseph Smith said: "Little children are holy, being sanctified through the atonement of Jesus Christ."

The Presbyterian creed has since been revised to read: "All who died in infancy are chosen of God and saved through the spirit."

And Henry Van Dyke confirms this by saying, "Presbyterians today

believe that all who died in infancy are saved by Jesus Christ."

It would seem from these instances, and others of like nature which might be cited, that the little group of six members which constituted the beginning of the Church of Christ on earth, though unlearned and inexperienced, had access to a source of knowledge that was sound and true.

The second significant claim was that the Church was organized according to the order of the Church as recorded in the New Testament.

Practically one hundred years after this remarkable statement was made, eminent thinkers declared that "Ethnic religions have in general had no program corresponding to the kingdom of God, that in general they thought of redemption as merely individual release, not as the building of a new world upon new principles but as an escape from this one."

Charles A. Ellwood, professor of sociology, University of Missouri, author of "The Social Problem," "The Reconstruction of Religion," etc., commenting upon the same thought, says: "It must be confessed that historical Christianity has often had the same character. That is one reason why the religion of the future cannot be based upon historical Christianity, but must, in order to avoid misunderstanding, go back to the teachings of Christ, as recorded in the Gospels."

The Great Need in Religion Realized

Is it not significant that a young man not twenty-five years old, unlearned in regards to social systems of his age or of any age, should have realized one hundred and twenty-two years ago just what these leading thinkers realize today as the great need in religious government and instruction? Over a century of achievement has vindicated



Released from the chains of superstition and through our free agency we may seek our own salvation.

ed Joseph Smith's claim to divine inspiration, and the practical and beneficent workings of the organization

prove that the Lord Jesus Christ was its founder in this day as in the Meridian of Times.

But what of Tomorrow, as the curtain now rises on another period? The Church will continue its task of establishing the true ideals of Christianity in organized society. It offers to a complex and disintegrating society what the Church of the future must give.

In the words of Dr. Ellwood, "It will turn freely to scientific knowledge, to education, and to government for means of eliminating errors and correcting evils. But it will do something which none of these can do—it will enthrone men not only for the redemption of individuals, but for the redemption of communities of mankind. It will pledge its members to dedicate their lives, their fortunes, and their sacred honor to the redemption of humanity from sin and ignorance. It will be an army for human salvation, working, however, not with the blare of trumpets, but quietly with adequate knowledge, with unfaltering faith in God, and with unlimited love toward men."

Truly the Church of Jesus Christ is bearing the light of truth, which is breaking everywhere in our world; and this light cannot fail to reveal to men, sooner or later, the divine ideal by which they should live."

Adapted from The Instructor, April, 1930.

WHAT SUNDAY SCHOOL HAS DONE FOR ME

*By Elbert D. Thomas**

FROM Brother Knox, who was more Scotch than Heather and more Calvinistic than John Knox himself,



I got right walking, right standing, right sitting, order, attention, and discipline.

From Brother Day, who wore brass buttons on his Sunday suit and was so much of London that

the jingle of a cockney donkey cart seemed to accompany his talking, I got lessons on life which have always sobered my judgments. His lesson on being kind to the little birds which ended with, "But these

dangled sparrows!" taught me that a teacher must reflect himself regardless of a prescribed lesson. Brother Day was a house painter and sparrows were sparrows so we forgave him and knew exactly what he meant.

Then came the time of fine, young lady teachers. From them came high ideals, the importance of friends, and respect for goodness. When the lower classes were let out, if I were quiet, I could listen to the discussion in the theological class where my mother and Henry Wallace, grandfather of Wallace F. Bennett, taught. There I got the real meaning of the Gospel, its place in my life and the world.

From kindergarten until my mis-

sion, I seldom missed Sunday School. I have never been a Sunday School teacher, but the teaching I received there laid the foundation for my life's thoughts. It also contributed greatly to my life's work.

*Just a few days before his sudden death at his Honolulu home on February 11, Elbert D. Thomas wrote this article at the request of The Instructor committee.

At the time of his death, Senator Thomas was high commissioner for the Trust Territory of the Pacific Islands. Prior to his appointment to that office, he had served as United States Senator from Utah for eighteen years. He was chairman of two of the Senate's important committees: Military Affairs and Labor.

Formerly president of the Japanese Mission of the Church, Senator Thomas served as a member of the Deseret Sunday School General Board during 1927-28. An eminent educator, he held a Ph.D. in political science, and was author of several books, among them, a small one in Japanese, *Sukui No Michi (The Way To Salvation)*.

WASTE NOT, WANT NOT

By Milton Bennion

WASTE of the resources upon which life depends has for generations been characteristic of both the old and the new world. In many parts of the old world, especially in Asia, millions of kindly disposed people are starving while trying to support their families on a few acres of worn-out land.

In North America, with its super-abundance of food, the wasted natural resources resulting from careless and get-rich-quick methods of the past offer little hope of abundance for the generations yet to come.

There is an urgent call for radical reforms in conservation of soil, water, timber and minerals. For the last half century there has been considerable talk about these problems but comparatively little response in action; this has been chiefly in repairing losses after the damage has been done.

Millions of people in Asia are begging for the help of teachers of agriculture, home economics and related subjects, and for nurses and physicians who will help them to establish an adequate program of public health service.

These calls are not confined to the so-called backward regions of the world. There are the same needs in many rural areas of both North and South America.

In our domestic affairs there is great need of improvement in the production, conservation and utilization of food. This calls for knowledge of food values and intelligence directed toward wise choices of balanced diets, and self-restraint against indulgence to excess; this only fattens and overburdens the physiological functions of

the body. Thus, many lives are shortened, hospitals are overcrowded, nurses, physicians and surgeons are overworked until many of them become victims of heart, kidney, circulatory and other organic diseases. The patients who are the cause of these troubles may complain of the large bills they have to pay. They should remember that successful doctors have to carry heavy life insurance to protect their families against the chances of dependence upon charity. Loss of the companionship of the head of the family is, of course, their greatest calamity.

There are two major causes of this waste of human life and the resources upon which life depends:

"Evil is wrought through want of *thought* as well as through want of *heart*."

What is the remedy? It is intelligent, unselfish thought and action—in the family, the neighborhood, the state, the nation and the community of nations. Anyone who can be indifferent to suffering anywhere is wanting in thoughtfulness and heartfelt sympathy.

For God "hath made of one blood all nations of men for to dwell on all the face of the earth, . . ."¹

It would be morally helpful if everyone could, at some time, have the privilege of associating with people of other races, including colored and so-called primitive people, thus to experience the kindness that is characteristic of people generally. There are, of course, exceptions, but these occur among all races and colors, including the wealthiest and proudest of the nations.

¹Acts 17:26.



WITH SONGS IN THEIR SOULS

By Elder Spencer W. Kimball

TWENTY-FIVE hundred Lamanites in Sunday School! What an inspiration! And when you know that they are mostly presided over by Lamanite brothers and sisters, their songs are played and directed by Lamanites, their lessons are being taught largely by Lamanite folk, then there comes an overwhelming feeling that the day of the Lamanite has come.

In the tropical southland are millions of the seed of Lehi—warm-hearted people with sunny dispositions, devout spirits and with a song in their souls. One rejoices to see that the promises of the Lord to their forefathers are being fulfilled.



Shepherds in new pastures are these branch presidencies from the Ista-Popo District of the Mexican Mission.

One such promise was made through Father Lehi:

"And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, . . . that they may know how to come unto him and be saved."

(1Nephi 15:14.)

Whether they are prosperous and dress in the latest fashion, or more humble and dress in cotton clothes and *huaraches*, there is that same affectionate greeting, the same eloquence of address, and the same stirring testimony.

Mexico and Central America! Here moved the hordes of early Americans. Here clashed nations in battle. Here great peoples lived, built monuments in stone, carved their story and died, leaving their cities, their temples, their works of art to be devoured by the jungle like a greedy landlord repossessing property for failure to pay proper rentals.

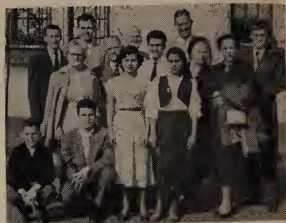
And now two missions serve where one existed before. On Sunday, November 16, 1952, the Central American Mission was officially born and the republics of the Central Americas became a new mission with its own presidency and missionaries and program.

Rainbow Republics

The "Rainbow Republics," they are called because they are as different and as colorful as the hues in the rainbow.

Seven and a half million Lamanites and a third of them pureblood Indians live in the new mission. While most of the work to this time has been done with the *mestizos* or mixture of Spanish and Indian, it is hoped that now the work may be expanded to include the pure Indians as well. There are the famous Darien Indians of the Eastern Panama still untamed. Near the Canal Zone on the Atlantic side are the San Blas Indians, thousands of them retaining their pure blood strains. In Costa Rica are many thousands on the North coast. In Nicaragua and Honduras in the hinterlands toward the North, are also many thousands, and among these the Moravians and other groups have been doing some work for long years.

But it is in Guatemala that we find the Maya Indian world. It is estimated that two and one-fourth million Indians live in the mountainous regions of this exotic land. Far up on the sides of the volcanoes are terraced farms and in the little val-



General Authorities Spencer W. Kimball and Bruce R. McConkie gather with President Gordon M. Romney, missionaries and members of the Central American Mission in San Jose, Costa Rica.

leys are the modest homes in little communities.

Commodities are carried on the head and back. Where oxcarts cannot go, the human burden carrier can. Tropical fruits, vegetables and farm produce, furniture, wood, baskets and pottery come strapped to the forehead, hanging at the back or carried in large baskets on the head. Pigs are driven; poultry is carried. A pleasant little folk they are hungering for that of which they have been

ABOUT THE AUTHOR

ONE of the important events in the forward march of the Church in this decade was the recent creation of the Central American Mission. Presiding at the mission's organization was Elder Spencer W. Kimball of the Council of the Twelve. He was assisted by President Bruce R. McConkie of the First Council of the Seventy.

Elder Kimball here relates for *Instructor* readers some of his experiences during his visit to Mexico and Central America, tropical lands of brilliant birds, butterflies and orchids, of Mayan and Aztec ruins, and sweet-spirited people.

Elder Kimball is vice chairman of the General Mission Committee of the Church and chairman of the Missionary Service Committee.

Among his duties is that of directing the Indian affairs program of the Church. But he does more than that; he is a devoted friend and counselor to the Lamanites. A call at his office may find an Indian child asleep on the couch, or a troubled Navaho pouring out his soul to a wise and sympathetic listener.

In his dedicatory prayer opening the new mission in Guatemala City, Elder Kimball spoke in the language of his listeners—Spanish.

deprived. Surely the Gospel will find lodgment in their hearts.

The division of the Mexican Mission gives but few members to the Central American republics, but leaves nearly 7,000 members in the Mexican Mission. The few in the southern area will show much growth in the years to come. The Mexican Mission is already quite well established.

The converted Lamanite is devout. Few ever apostatize. Some lose their way as they partake of the worldliness about them, but generally the children of Lehi of the twentieth century have inherited that grace and ability to believe like their ancestors of the long ago. We read in *Helaman* 6:36: "And thus we see that the Lord began to pour out his Spirit upon the Lamanites, because of their easiness and willingness to believe in his words."

Shortly before the crucifixion of the Savior it happened that in this Western World "... the church was broken up in all the land save it were among a few of the Lamanites who were converted unto the true faith; and they would not depart from it, for they were firm, and steadfast, and immovable, willing with all diligence to keep the commandments of the Lord."

(3 Nephi 6:14.)

The Same Devotion

And like the ancient ones, these modern day Lamanites manifest that same brand of devotion. A meeting was called for all the membership of the Mexican branches in a certain district. The meeting was held in a centrally located meeting-house. In this area most of the people were humble, making a scant living with much labor and long hours.

None of the members had cars, but all depended on the buses for their transportation. In some instances, though, the bus fares would take food out of the mouths of the children, these faithful members with their blankets, some food, their children and their songbooks trudged long, weary but eager miles from their homes to the bus stop. Then they boarded the bus for a long ride to the meeting town. Then they walked, carrying their children and belongings some distance to the chapel and were ready to sing in their little choirs and to listen to the visiting authorities.

When the meeting and the usual handshaking were over and these



Painting by H. Garavito.

Reproduction courtesy of Palace Hotel, Guatemala City, where original is hung.

These colorfully dressed San Jorge Indians of Guatemala stop to rest on the road that fringes the north shore of Lake Atitlan.

humble people still remained, I asked the president why they tarried when it was getting late.

The answer amazed and humbled me "The last bus ran at 8 p.m. There will be no more buses until morning. These devout people are waiting for us all to go home so they may huddle in their blankets on the chapel benches until morning when they will catch an early bus to take them back to their home area." Disembarking, they then would have long but happy miles to trudge back to their work for the new day.

Like their honored Lamanite prophet, Samuel, these good folk are interested in proselyting their fellow countrymen. Many offer to fill regular and full time missions, and many others express a willingness to serve part time as their occupations will permit. Samuel in speaking of their ancestors said:

"... the more part of them are in the path of their duty, and they do walk circumspectly before God, ... and they are striving with unwearied diligence that they may bring the remainder of their brethren to the knowledge of the truth; ... therefore as many as have come to this, ye know of yourselves are firm and steadfast in the faith, ..."

(*Helaman* 15:5, 6, 8.)

They seem to have much the same

feeling as did Alma as he exclaimed: "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!"

(*Alma* 29:1.)

Already many have been called by President Lucian M. Mecham of the Mexican Mission and President George M. Romney of the Central American mission to serve. To see them beam, one needs only to suggest a proselyting mission for them.

They are resourceful also. In another little chapel we found the walls bulging and all in their places before our arrival. As we came in they stood and sang the songs of Zion. A solitary lantern hung in the center of the room. The choir of about twenty-seven voices which constituted about one-third of the membership of the branch sat in front in proper order. A young boy was the leader. There was no organ or piano but an older brother with his fiddle played out the first line to give them pitch. Then came a rich melodious anthem in four-part harmony. One is amazed at the quality of music from such humble folks with balanced parts, some with quality voices.

(Concluded on following page.)

(Concluded from preceding page.)

These folks love to sing. The song book is a treasured possession in most members' homes. They own their own book and bring it to their meetings, wrapped in paper and sometimes wrapped secondly in cloth to protect it and keep it clean.

Remember Father Nephi

The ancestors surely were not more devout in testimony than their twentieth - century descendants. When one hears their warm and forceful testimonies one remembers Father Nephi who, speaking of Isaiah, said:

"... for he verily saw the Redeemer, even as I have seen him, and my brother Jacob, also has seen him as I have seen him..."

And we remember Enos saying: "... for I know that in him I shall find rest."

In Guatemala City the day the mission was officially inaugurated, the people of the small branch sat through the two hour organization meeting. Brother McConkie and I decided we would like to give the local convert members an opportunity to bear their testimonies. It was announced that at the close of the meeting and after a short inter-

mission a testimony meeting would be held for those who might desire to remain. Almost the entire audience of members and investigators remained.

At the outset the presiding officer announced that the time would belong to the audience for testimony. Two chairs were set on the stand so that those who desired to speak could sit there and save the time of their coming from the audience each time. After speaking one would take his place in the audience making room for another on the stand. This procedure was announced before the opening song and prayer. While the first song was sung the two seats were occupied and five more chairs were added by eager participants. By the time the invocation was finished several were standing at the end of the line awaiting their turns.

When the meeting had been going an hour, President J. Forrest O'Donnal suggested that the testimonies should be shortened and that we would hear from only those in the line. But during the rest of the song many new people standing at the end gradually worked their way up toward the stand.

Another hour passed and though President O'Donnal again limited the participants to those already in the line, each time I looked back, the line was longer. Such a spiritual feast! Such testimonies! Such warmth, such devotion, such gratitude! Such joy in the newly found Way of Life, the true Gospel of the Lord Jesus Christ!

God bless the Lamanites! God speed the fulfillment of their promises! God bless and advance the cause of this remnant of the House of Israel!



Painting by H. Garavito.

Reproduction courtesy of Palace Hotel, Guatemala City, where original is hung.

The volcano Atitlan looms poudly over its lake where these Guatemalan Indians fill their pottery with culinary water.

GREAT LITTLE MEN

ROGER BABSON has a large number of acquaintances who may be accounted as big men, but there is none who can exceed in stature the little, deformed man who was one of the greatest geniuses of our time. Let us see what Mr. Babson says:

"Charles P. Steinmetz, who was unanimously recognized by the General Electric Company and other great similar organizations, as the world's foremost electrical engineer, was once visiting my home.

"While talking over with him prospective future inventions in connection with radio, aeronautics, power transmission, etc., I asked him: 'What line of research will see the greatest development during the next fifty years?' After careful thought he replied:

"Mr. Babson, I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history.

"Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been guessed at. When that day comes the world will see more advancement in one generation than it has seen in the past four."

—Adapted from *Forbes Magazine*.

“... And Witness Unto Thee...”*

By Ralph B. Keeler

OBJECTIVE: To improve our present understanding of, and attitude toward, the sacrament by studying its purpose and our practice of the ordinance; and then by improving the quality of our own participation.

Purpose of the Sacrament

The Lord has asked that we “meet together often” in His name, and partake of the sacrament in remembrance of Him. This request was made by the Master as he sat with his disciples observing the Passover just prior to his ordeal in Gethsemane.

Luke¹ records the occasion more fully than either of the other gospel writers. The request is also recorded by Joseph Smith in the Doctrine and Covenants,² and again in the Book of Mormon.³ These accounts should be read in full in order to understand their abundant meaning.

There are other reasons for partaking of the sacrament in addition to the fact that the Lord has requested our participation.

In the first place we do so as a “... witness unto... God, the Eternal Father...” that we:

- A. Are willing to take upon ourselves the name of his Son. In other words, to be representatives of Jesus Christ.
- B. Will always remember Jesus’ great sacrifice for mankind.
- C. Will always keep his commandments.

Secondly, we do these things in order that we may “... always have his Spirit... with...” us. The sacramental prayers⁴ should be studied carefully in this connection.

The Manner of Administration

The sacramental ordinance or ritual is familiar to members of the

Church who participate at all in sacrament meetings or Sunday School services, but, even so, a precise review of procedure is in order at this point.

Elder James E. Talmage in his *Articles of Faith* outlines the following:⁵ “The bread is first to be broken into small pieces, and placed in suitable receptacles on the sacramental table; and then, according to the Lord’s direction, the elder or priest shall consecrate it, after this manner: ‘He shall kneel with the church and call upon the Father in solemn prayer, . . .’” This statement is then followed with the blessing on the bread.

Continuing, Elder Talmage says, “After the bread has been distributed to the congregation, in which service the teachers and deacons may take part under the direction of the officiating priest, the wine or water is consecrated in this manner: . . .” Then the blessing on the water is given.

Various Points of Interest

With the foregoing basic understanding of the sacrament we shall now turn to a variety of points which will be stated briefly, together with references. The teacher may determine which, and how completely, each topic shall be considered by the class.

In the modern Church, water is to be used in place of wine, as was the custom in the primitive church.⁶

Only the officiating priest kneels in administering the sacrament.⁷

The sacrament vessels should be kept clean and sanitary, and hands should be washed before officiating.⁸

Only members of the church are to partake of the sacrament.⁹

*Talmage, James E., *Articles of Faith*, pp. 176-7.

¹Luke 22:14-19.
²Doc. & Cov. 20:75-79.

³Widtsoe, John A., *Priesthood and Church Government*, p. 373.

⁴Widtsoe, John A., *Priesthood and Church Government*, p. 373.

⁵3 Nephi 18:11.

Children under 8 years of age, although not baptized members are considered worthy to partake of the sacrament.¹⁰

Only those who are living “worthy” lives are to partake of the sacrament.¹¹

Formalism as to dress, manner of passing, manner of taking the emblems and handling of the sacrament vessels is not a part of the sacrament service.¹²

Improving Our Participation

It is hardly sufficient for us to assume that when we have talked about a principle of the gospel we have done enough to insure its translation into action. Action is, after all, the point toward which we strive in the teaching and learning processes. Therefore, following are a few suggestions out of which members of the class may find practical application for this lesson:

I. Each member of the class makes a personal resolve or pledge that he will:

A. So live as to be a worthy partaker of the sacrament.

B. Meditate during the sacrament service upon the mission and blessings of the Savior.

C. Maintain absolute silence during the sacrament service.

II. Organize a committee of three class members whose duty it will be to correspond by letter with all other class members one month hence reminding them of the purposes of the sacrament as set forth in this lesson, and of the personal resolves they made in regard to No. I above.

III. Ask the Sunday School superintendent to assign members of this class the 2½-minute talks in the near future. Let the first talk cover briefly

(Concluded on page 77.)

¹⁰Widtsoe, John A., *Priesthood and Church Government*, p. 373.

¹¹Talmage, James E., *Articles of Faith*, pp. 173-4; Doc. & Cov. 46:4-5; 3 Nephi 18:27-32; 1 Corinthians 11:26-34.

¹²Handbook of Instructions for Stake Presidents.

WHAT ABOUT A STAKE LIBRARY?

EDITOR'S NOTE: If you have a question on Sunday School procedure, submit it to your stake or mission superintendency. If this superintendency would like more information regarding the query, then it should be directed to: Question Box, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

NAME IS CHANGED, TOO

Q We are planning a stake Sunday School library. Do you have some suggestions?

—Salt Lake City.

A. The General Board suggests that you devote your planning and efforts to building up Sunday School libraries in the wards, rather than attempt to create a stake library. Experience has shown that stake libraries are generally not a success. Your stake might build up an excellent stake library and encourage its use. But the problem comes in the use. A stake library which is not readily accessible to all wards. Even when it is, the stake library falls short. There will be a number of teachers in your stake desiring the same pictures, the same maps, and other teaching aids at the same time—because these teachers will be teaching the identical lesson on a given Sunday.

For these—and other—reasons your General Board stresses the building up of ward libraries, where they are close to the teachers and can supply the demands. A stake board might encourage better ward libraries by presenting a teaching aids exhibit at a union meeting or stake convention. This has been done by a number of stakes.

PRAYERS BY TOTS

Q. In some of our senior Sunday Schools, the leaders are using the very youngest children almost exclusively for both opening and closing prayers. I feel that they should increase their range of selection from the age standpoint. We would like to have some definite counsel in the matter.

—Oahu Stake.

A. We feel it is a mistake to specialize on any one group for prayers, 2½-minute talks or sacrament gems. The teenagers should be called upon for these opportunities to participate as frequently, or perhaps more so, as the younger groups. It is participation that brings testimony. One can lose one's testimony through lack of participation.

• • •

HARMFUL VISUAL AIDS

Q. I'm under the impression that visual aids may be harmful as well as helpful, and if left up to the individual teachers to gather their own materials from their own resources it is possible that more harm than good can be done. . . . Do you have any suggestions on how to gather and compile materials that may be used properly?

—Northwestern States Mission.

A. You are certainly right in your belief that visual aids can be harmful rather than helpful. An enrichment aid—whether it be a picture, parable, story, scriptural reading, film strip or song—should reinforce the lesson objective.

The Instructor is replete with suggestions on teaching aids and with instructions on how to collect, classify, preserve and use them. "Collecting and Preserving Source Material" by Leland H. Monson on page 12 of the 1953 Sunday School convention *Instructor*, is excellent. *The Sunday School Librarian's Guidebook* should be accessible to all Sunday School teachers. It contains lists of excellent pictures, maps, flannelboard materials and other helps—and tells where you may purchase them. The *Guidebook* is available for thirty cents at the Deseret Book Company, 44 East South Temple Street, Salt Lake City 1, Utah.

• • •

SPENDING STAKE FUNDS

Q. What about the funds which the stake board is permitted to retain

from the Dime Fund collection? Just what use should be made of them? Is it all right to use them for purchasing refreshments for a stake board social?

—Oquirrh Stake (Magna, Utah).

A. Money retained from the Dime Fund collection by the stake board may be used in any way the stake board chooses, so long as the funds are used to further the Sunday School cause in the stake. Some stake boards may feel that helping to defray expenses for a stake board social is such an expenditure. There is no objection to such a practice. But the stake board might consider some of the other ways the funds might be used, such as in providing posters to wards for "Bring a Friend Sunday," purchasing stake board record books and obtaining teaching aids to distribute among wards in the encouragement of the building of libraries. Where stakes cover long distances, the funds might be used to help defray traveling expenses of stake board members in making visits.

But don't rule out the stake board socials. If funds are not sufficient, why not ask all to contribute a few nickels for refreshments?

• • •

SHOULD WE KNEEL?

Q. Should we kneel for prayer in our Prayer Meeting?

A. There is no objection, although such a practice is not a recommendation of the General Board, except where conditions would tend to lend dignity and reverence to the Prayer Meeting.

• • •

PREPARING TALKS

Q. From the Handbook and instructions given at our last Sunday School convention, we understand that 2½-minute talks should be prepared with the help of teacher and parents—first given in class and then selected for presentation to the Sunday School assembled. One of our (Concluded on opposite page.)

My Redeemer Lives!

Suggested Easter Sunday Program, April 5

SENIOR SUNDAY SCHOOL

Preliminary Music—Handel's "Largo."

Opening Song (Congregation)—
"Christ the Lord Is Risen Today,"
No. 10, *Hymns, Church of Jesus
Christ of Latter-day Saints*.

Invocation.

Sacramental Song (Congregation)
—"He Died! The Great Redeemer
Died," No. 263, *Hymns, Church of
Jesus Christ of Latter-day Saints*.

Sacrament Service.

Song (Congregation) — "Abide
With Me; 'Tis Eventide," No. 2,
*Hymns, Church of Jesus Christ of
Latter-day Saints*.

"Resurrection of the Dead Fore-
told." Reading by a good reader—
Ezekiel 37:1-14.

Choral Reading*: Course No. 11,
Job 19:25-27.

Five-minute Talk (Teen-age girl)
—"The Story of Christ's Resurrec-
tion."

*The two choral groups can be seated on op-
posite sides of the stand and selections should be
memorized and well rehearsed.

Choral Reading: Course No. 9,
"Savior's Visit to the American Con-
tinent," Book of Mormon, 3 *Nephi*
11:8-17.

Five-minute Talk (Teen-age boy)
—"Book of Mormon Evidence of The
Resurrection."

Song (solo or group)—"In My Fa-
ther's House Are Many Mansions"
(MacDermid Pub. Forster Music
Pub., Inc.).

Choral Reading: Course No. 11—
Doctrine and Covenants 76:19-24.

Five-minute Talk (young man or
young lady of missionary age)—
"Latter-day Evidence of the Resur-
rection." See Doc. & Cov. 29:13;
63:51-53; 110:1-4; Sec. 128; Sec. 130;
Sec. 132 and 133.

Song (Congregation)—"I Know
That My Redeemer Lives," No. 95,
*Hymns, Church of Jesus Christ of
Latter-day Saints*.

Benediction.

JUNIOR SUNDAY SCHOOL

Devotional Prelude.

Opening Song — "I Think When
I Read that Sweet Story," No. 9,
The Children Sing.



Prayer.

Sacrament Song—"The Sacrament,"
No. 64, *The Children Sing*.

Sacrament Service.

Song—"Christ Is Risen," No. 160,
The Children Sing.

Story of the Death and Resurrec-
tion of Jesus—*John 20-21*.

(In presenting this story use flannel
graph or large picture of Resurrected
Christ)

Retold Easter Story—"Mary at
the Sepulchre,"—*John 20*. (To be
presented with appropriate visual
aids.)

Separate for classes and regular
class work.

Closing Song—"Jesus Is Our Lov-
ing Friend," No. 21, *The Children
Sing*.

Closing Prayer.

—Committee,
Wilford M. Burton,
Earl J. Glade,
Margaret I. Kitto.

*superintendents says that such pro-
cedure is wrong, and he has estab-
lished a special class for those who
may be assigned to give the talks,
and the opening and closing prayers.*

—Stake Superintendent.

A. Children need instruction in
the giving of prayers as well as in
the 2½-minute talks and the sacra-
ment gems. They should be in-
structed in "The Sacred and Reven-
ential Language of Prayer." (See

The Instructor, January, 1952, page
1.)

It is the responsibility of the
superintendency to see that they are
adequately instructed and that these
parts of the worship service are ef-
fectively given. It is also the op-
portunity and responsibility of the
class leader. The 2½-minute talks
should grow naturally out of the
lessons, as described in the *Hand-
book*, p. 43.

WHAT ABOUT A STAKE LIBRARY? (Concluded from opposite page.)

To have the superintendency give
instructions to a small group does
not give the continued instruction
to all class members that can come
through the classroom. Also, a good
teacher will encourage class mem-
bers to come to her home for further
help. Such practices help bring the
teacher and pupil closer together.
Similarly, in further helping the
child with his talk, the parent also
benefits along with the child.



Dreams Come True

By Scott Taggart

AN interesting combination of circumstances has worked toward giving the small Cody, Wyoming, ward a place of worship and recreation hardly surpassed by any other in the Church. In this meetinghouse there is a historical mural believed by many who have seen it to be one of the most outstanding works of art in the Church.

Here is the interesting story behind the mural:

A lad grew into manhood tired of the bare, unattractive walls of the log meetinghouse built by his parents and other colonists. These pioneers had been called by the Church at the turn of the century to settle the barren wastes of the Big Horn Basin in northern Wyoming. This boy determined that someday he would help build a more beautiful place of worship for the spiritual development and pleasure of his and other children.

A young man in Spokane, Washington, was torn between his love for art and his enthusiasm for professional baseball. Art won and through the years there developed in him a longing to someday create a great religious painting.

The wheat fields of Canada could not satisfy the ambitions of another young man and he sought his fortune in the oil business.

Fate brought these three together in Cody, where the colonist lad became the president of the Church branch and later ward bishop; the wheat farmer turned oil man became his counselor, and the artist their intimate friend.

Started Building Fund

With services being held in the Odd Fellows Lodge, the branch presidency in 1940 started a building fund. By 1948, with the approval of the First Presidency, they were ready to begin construction of their

new home. They obtained the services of the prominent Church architect, Douglas W. Burton, and flew him to Cody for an on the ground discussion of their wishes. Important among these was their desire to have an entrance foyer that would lend itself to a mural painting to be



The artist, Edward T. Grigware

done by their artist friend, Edward T. Grigware.

Brother Burton did his work well. While the meetinghouse was under construction, Grigware spent months in research, reading all the authentic books on the history and doctrines of the Church he could find. He found in these a far greater opportunity and challenge than he had ever dreamed of. Of religious art he had said:

"Here we have the greatest drama known, religion, and nothing good has been done in painting it since the 15th century. Then the artists had to use powerful colors because there was no lighting. Today we do wonderful things with light in staging, but our religious art is still patterned after the early paintings. With lighting we can do a different job. We can use lighter and more

spiritual tones of color. We can suggest. We can take wings and fly."

Mr. Grigware visited the meetinghouse frequently. "I stood in the entrance of the church," he said, "looking up at the location for the mural. The space provided was completely round with no break in it, and I was filled with a feeling of forever and ever, without beginning or end. I wanted that feeling in my mural."

Eleven months later he had completed his work, and thousands who have visited the beautiful meetinghouse and viewed this masterful work of art will testify that the artist has realized his desire.

The first and the last scenes of the mural, merged in celestial light, command one's interest as one enters the foyer. The first scene is of the young Prophet-to-be, Joseph Smith, receiving the golden plates from which the Book of Mormon was translated. The last scene is captioned, "In Thy light shall we see the glory of God." It is a procession of men and women moving out of the darkness toward the light of revealed truth.

Appropriate Selections

Exceedingly appropriate has been the selection of other incidents in the history of the Church, so sympathetically transferred to canvas by Mr. Grigware. There is a scene depicting the translation of the plates, followed by the baptism of Joseph and Oliver Cowdery and their reception of the priesthood. The artist caught the significance of missionary work and temple building by the Church and portrayed in stark reality the martyrdom of Joseph and Hyrum and the exodus of the Saints from their beloved city of Nauvoo, burned and pillaged by their enemies.

A soft figure of Christ in the sky above them expresses the faith of

the driven Saints that He walked with them even on that fateful occasion.

Independence Rock, Split Rock, the Sweetwater River, Indians and buffalo are familiar scenes observed on the westward trek. Brigham Young and some of his brethren are shown meeting Jim Bridger.

The next picture is a composite: President Young and his party viewing for the first time the valley and the great salt lake, the planning of Salt Lake City and his saying, "Here we will build a temple to our God." There is the beginning of irrigation and the vision of green fields and fruitful orchards.

Most stirring is the scene depicting the discovery of gold in California, the indecision of the plowman in his field and the coming of the gulls to save the crops of the harried colonists from the crickets. The cold blue-grey of winter twilight is used to picture the suffering of the Saints in their migration over South Pass.

This is followed by the emergence of Johnston's Army from Echo Canyon and those famous words of Brigham Young: "We have been driven from place to place; we have been scattered and peeled; we have transgressed no law, neither do we intend to; but as for any nation's coming to destroy this people, God almighty being my helper, they cannot come here."

Finally, there is the building of the great Temple, an insert scene showing the cutting of the granite in Cottonwood Canyon, the Temple under construction and the completed edifice with the Tabernacle nearby.

Interspersing this wonderful story the artist has drawn in at regular intervals eight-foot figures of the presidents of the Church, concluding with President George Albert Smith, who passed away after the mural was completed.

The mural was not in any part financed by the Church, but was a part of their contribution to the ward by the bishop, Lloyd Taggart, and his counselor, Glenn E. Nielson.

Most Moving Experience

The artist regards this assignment

THE cover this month shows the building of the Kirtland Temple and its inspired image. This cover subject was taken from the Cody Ward meetinghouse mural painted by Edward T. Grigware. It is the first of a series, and subsequent covers will have scenes taken from this dramatic mural.



The mural painter needs to be something of an engineer, for the complex scaffolding that is to be his workbench, needs to be rigid, secure and yet mobile enough to move as the picture unfolds and new areas are to be painted.

as the most moving experience of his life. Though not a member of the Church, he accepts as true every incident he has so faithfully portrayed. He found greatness in every Church president, particularly in President Young, whom he loves and accepts as one of the great men of all time.

It is estimated that from 5,000 to 6,000 people, mostly tourists and visitors to Cody, view the chapel and mural each year. No one else tells the story of Mormonism more

accurately and convincingly than does Mr. Grigware.

When he had finished his work he commented: "I have done my best in this mural to show these people the respect, love and affection that I hold in my heart for them. They are a great people, and when and if America gets back to the real principles upon which this great nation was founded, these people (the Mormons) will play a major part in the rebirth of the country."

HE who freely magnifies what hath been nobly done, and fears not to declare as freely what might be done better, gives ye the best covenant of his fidelity.

—John Milton.

WHEN I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow.

—Abraham Lincoln.



Wasatch Ward Junior Sunday School

JUNIOR SUNDAY SCHOOL PULPIT

WHEN Lorenzo B. Summerhays, assistant superintendent in the Wasatch Ward, Hillside Stake (Salt Lake City) Sunday School, read the article in the March 1952, *Instructor* about pulpits in Junior Sunday School, he said to the other members of the superintendency, "We need one of those." As often happens, he was assigned to look into it.

He took a carpenter in the ward, Brother Carl A. Pulsipher, over to the First Ward to see the one illustrated in *The Instructor*. Brother Pulsipher donated the labor to build one for Wasatch Ward. Harry Poll, a local sound man, donated and installed a microphone and the speakers. The total cost to the Sunday School for materials was \$13.

According to Brother Summerhays, the pulpit has done something for the banquet hall, where the Junior Sunday School meets, which nothing else could. The children like it. They are proud to step up the two steps in the pulpit so that they can be seen and heard. It has made a big difference in the attitude of the children participating in the program. It builds reverence and gives the atmosphere of a chapel.

J. Terrence Holding is the ward superintendent, Ralph A. Barnes is the second assistant superintendent, and Mabel Bennion is the coordinator for the Junior Sunday School, with Ruth Johnson as the second coordinator.

How have other hints from *The Instructor* been put to use?

If there is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch, will you report it to Brother Bennett, who should be addressed:

Wallace G. Bennett,
The Instructor,
50 North Main Street,
Salt Lake City, Utah.

Notes from the Field

PROUD AT THE PULPIT!

Conducted by Wallace G. Bennett

SPEAKERS GET TALKS BACK—ON DISCS

Speakers who give 2½-minute talks in the Canyon Rim Ward, East Millcreek Stake (Salt Lake City), are presented discs on which they can play back their talks, by Wayne Lee, director of the 2½-minute talk program in that ward.

Instead of the usual reluctance on the part of Sunday School students to volunteer to give 2½-minute talks, members of this school respond readily. Brother Lee usually calls once each week to remind the speakers about their assignments. He calls again Saturday evening to make sure the talks are prepared.

In the year that he has been using his portable disc recorder, Brother Lee has not had to prepare a single talk for the students. Such was not the case before. Parents who previously had no interest in helping their children get prepared now cooperate with the Sunday School wholeheartedly.

Brother Lee reports the small cost of 22c per disc, less than 50c per week for two, is more than worth the effort it saves him. He is a communication engineer for the Utah Power & Light Co. Radio is one of his chief hobbies. He also owns a wire recorder.

What other excellent ways of getting good 2½-minute talks are being used?

• • •

SACRAMENT MEETING FEATURES TEACHING AIDS

The library department of the Santa Barbara Stake Sunday School has such a good reputation that a recent sacrament meeting in the Ojai Ward was built around its activities.

Sister Norma Stevenson, librarian of the Oxnard Ward as well as of the stake, began the program by discussing the operation of the library,

types of material which should be included, how and where they may be obtained, and how they may be preserved. Sister Florence Bradford, Junior Sunday School adviser for the southern part of the stake, demonstrated the use of groove boards, pictures and flannelboards in enriching lessons.

V. Glenn Johnson, stake superintendent, concluded with a summary of materials presented, and a discussion of the need for more effective teaching by all Church workers.

The Sunday School is moving ahead in Santa Barbara!

• • •

SUNDAY SCHOOL STALWART

Music assignments in the Sunday School have always been challenging rather than routine for Melba Lindsay Burton of the Burton Ward, South Salt Lake Stake. She has been teaching the Gospel through music for over thirty years.



MELBA L. BURTON

She directed a Christmas program last year which included a special orchestra and a ladies chorus, all from Burton Ward. During the Centennial for the Sunday School in 1949, she directed an orchestra which marched in a parade down Salt Lake City streets. She has also organized musical groups for Sunday School conferences in the Salt Lake Tabernacle.

As a fine teacher, she likes to watch her students develop. She has taught many of her music students to conduct Sunday School singing.

It is the usual thing for her to gather the musicians of the ward around her to present the Mother's Day program, too.

Her record of service and achieve-

ment is an example to all who could use their talents in the Lord's service.

• • •

PLAN PRODUCES PARTICIPATION

The Nampa Stake superintendency decided to put the 1952 Sunday School theme, "Spiritual Rejuvenation Through Participation in Sunday School," into action. A plan was conceived to bring more activity and participation in ward Sunday Schools. The aim was better quality of Sunday School work thus resulting in spiritual rejuvenation.

A program of merit points was worked out. Each ward was called upon to improve its past record. The following standards were set up in what was called the "Sunday School Progress Award Program:"

1. 10% increase in attendance at Union Meetings, or up to 80%.
2. All reports in on time.
3. 100% subscriptions to *The Instructor*.
4. Have an active librarian and increased use of visual aids.
5. 2% increase in Sunday School enrollment.
6. 2% increase in Sunday School attendance.
7. 10% increase in attendance at prayer meetings, or up to 80%.

To obtain an eligibility certificate in the program, a ward must meet five of the seven listed requirements for the quarter. A special prize is offered to any ward that obtains three of the Eligibility Certificates during the year.

The stake superintendency feels the program has been successful. Among the achievements made were the following: an increase of attendance at union meetings of 83% by Ward E in the quarter ending in March; a 100% subscription to *The Instructor* by Ward D; a 25.6% in-

crease in attendance at Sunday School by Ward B for the quarter ending in March; an 86% increase in Sunday School attendance by Ward E for the quarter ending in June; a 40% increase in attendance at prayer meeting for Ward D for the quarter ending in March; and a 62.7% increase in attendance at prayer meeting for Ward J for the quarter ending in June.

The stake superintendent in Nampa is Milton B. Minor.

What other methods are being used to put the Sunday School theme to practice?

• • •

100% INSTRUCTOR SUBSCRIPTIONS IN REXBURG

Before his release as stake superintendent in Rexburg in mid-1952 to become bishop of the Rexburg Sixth Ward, Clyde P. Packer spearheaded a drive to achieve a 100% subscription record for *The Instructor* among the officers and teachers of his stake. The fine record has been maintained by his successor, Brother Benjamin E. Summers.

Brother Packer, a member of the 1916 University of Utah basketball team which won the national championship, says:

"I would say we succeeded because of the high esteem we had for *The Instructor* as an aid to all Sunday School workers as well as any other church leaders. We considered it a service to place the magazine in the home of any member of the Church."

Many of the ward superintendents subscribed 100% of their officers and retained the subscription ownership in the ward. As officers resigned, *The Instructors* were given to their successors.

How have others gained 100% subscription records?

BROTHER HEADS STAKE JUNIOR SUNDAY SCHOOL

Brother Floyd Berrett of West Magna, Utah, closes his service station each Sunday to take care of his



FLOYD BERRETT

Church work. This may not be so different, but his church assignment is a bit unusual. He is stake board adviser to the Junior Sunday School in Oquirrh Stake.

Stake Superintendent Evan Jones lists the following reasons why Brother Berrett is singularly successful in this unique calling. First is his enthusiasm for the Sunday School program. Next is his great love of little children. Third is his spirit of experimentation and investigation. Brother Berrett's four small children, all members of the Junior Sunday School, serve as "guinea pigs" and furnish him with suggestions. Films and methods of presenting lessons are tested in the Berrett home before being tried in Junior Sunday School.

Brother Berrett's frequent visits to the Deseret Book Store, his consultation of teaching guides and manuals, and his own keen interest keep him alert for improvements. He visits Junior Sunday Schools in each of the seven wards and one branch in the Oquirrh Stake monthly.

He has been active in Church work throughout his life, and served a mission to Australia from 1927 to 1929.

Are there other stakes which have brethren working with Junior Sunday Schools?

"... AND WITNESS UNTO THEE ..."
(Concluded from page 71.)

the "purposes" of the sacrament, and the second, the resolutions made by the members of the class, suggesting that the entire Sunday School might join in similar resolutions.

IV. Memorize the sacramental prayers.

V. Ask the class to suggest other projects they would like to carry out in line with the spirit of this lesson.

Additional References

The following Sunday School Manuals may be used as additional references:

Doctrine and Covenants Studies, Chapter 10.

Parent and Child, Lesson 34.

What It Means To Be a Latter-day Saint, Chapter 45.

COMING EVENTS

April 5, 1953

First quarterly reports due.

April 4, 5 and 6, 1953

General Conference, Salt Lake Tabernacle.

April 5, 1953

Sunday School annual Conference, Salt Lake Tabernacle, 7:00 p.m.

April 5, 1953

Easter Sunday.

May 10, 1953

Mother's Day.



The composer, Earl C. Hazelle

THE impact of the door knocker brings Earl Charles Hazelle to the door of his home in Portland, Ore. He is a tall, sharp-featured and dark-complexioned artist with a happy, friendly smile and a welcoming handshake. On visiting his music and art studio we find that his music and paintings express quality and good taste.

Since joining the Church, Brother Hazelle has devoted himself diligently to it and has been generous of his time and talents. Among his musical contributions are two songs, "In This Hour" and "We Gather Here" found in *Joyful Living*, and "Rain Song" and "Sacrament Hymn" found in *Sunday Morning in the Nursery*. His son Eric, now five, has been his inspiration.

In this issue of *The Instructor* he shares with us another of his compositions, an Easter song for the Junior Sunday School children.

In appreciation of his conversion and the new light and life that are now his, he composed the song, "The White Fields of Oregon," which is the official missionary song of Portland Stake and the Northwestern States Mission.

He is second assistant to the Sunday School superintendent of the Colonial Heights Ward in Portland Stake. In addition, he is ward organist.

In his art studio he paints in oils and teaches students in composition and oil painting techniques.

In his music studio are two grand pianos where both he and his wife, Mary, teach piano.

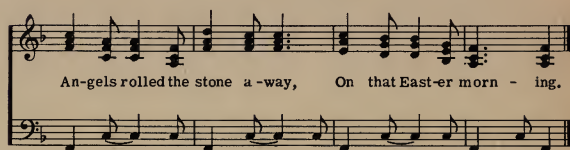
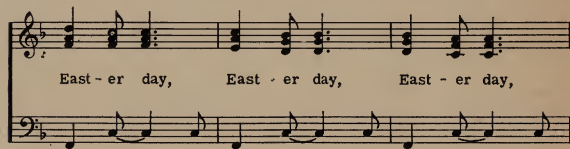
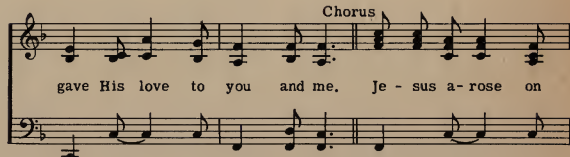
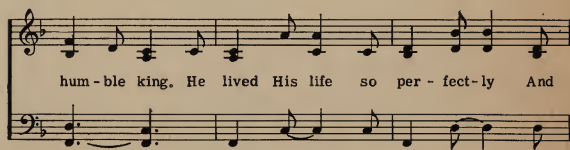
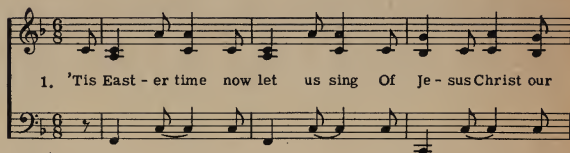
A SONG IS SHARED

By Marcus W. Holling

Jesus Arose On Easter Day

(An Easter song for children)

Earl Hazelle



2. He died upon a wooden cross, He died to save us from all loss. They put His body in a tomb And with a stone they closed this room.
3. Oh sing for joy this Easter day, In Jesus' name we sing and pray To thank Him for the life He gave, To thank Him for the life we live.

ARE BLESSINGS OBTAINED BY OBEDIENCE?

WHAT IT MEANS TO BE A LATTER-DAY SAINT *Course No. 7*

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

—*Matthew 3:16, 17.*

LEADERS OF THE SCRIPTURES *Course No. 9*

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

—*D. & C. 130:21.*

ANCIENT APOSTLES *Course No. 11*

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

—*Matthew 16:17-18.*

OUR STANDARD WORKS *Course No. 13*

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

—*Moroni 10:4.*

LIFE IN ANCIENT AMERICA *Course No. 15*

But before ye seek for riches, seek ye for the kingdom of God.

And after ye have obtained a hope in Christ ye shall obtain riches if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.

—*Jacob 2:18-19.*

THE memory strengthens as you lay burdens upon it, and becomes trustworthy as you trust it.

—*Thomas De Quincy.*

GOOD TIDINGS TO ALL PEOPLE *Course No. 17*

If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness.

—*D. & C. 95:12.*

PRINCIPLES AND PRACTICE OF GENEALOGY *Course No. 21*

... whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, . . .

—*D. & C. 128:8.*

PARENT AND YOUTH *Course No. 25*

For this cause shall a man leave his father and mother and cleave to his wife;

And they twain shall be one flesh: so then they are no more twain, but one flesh.

What therefore God hath joined together, let not man put asunder.

—*Mark 10:7-9.*

TEACHINGS OF THE OLD TESTAMENT *Course No. 27*

But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

—*I Samuel 16:7.*

A MARVELOUS WORK AND A WONDER

Course No. 29

The beginning of the gospel of Jesus Christ, the Son of God;

As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

—*Mark 1:1-3.*

FEAR is lack of faith. Lack of faith is ignorance. Fear can only be cured by vision.

—*Horace Traubel.*

THE Vice of Theology is seen in the claim that the Bible is a Closed Book and that the Age of Inspiration is Past.

—*Emerson.*

THE record of a generous life runs like a vine around the memory of our dead, and every sweet, unselfish act is now a perfumed flower.

—*Robert G. Ingersoll.*

PHILIP AND BARTHOLOMEW— Friends and Apostles

By Kenneth S. Bennion.

Thus far our picture series has included four Apostles: Peter and his brother Andrew, James and his brother John. This month we present photographic reproductions of Thorwaldsen's statues of Philip and Bartholomew, the latter being called also Nathanael.

We read in the New Testament: *"The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me."*

"Now Philip was of Bethsaida, the city of Andrew and Peter."

"Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

"And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."

"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom there is no guile!"

"Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, before that Philip called thee, when thou wast under the fig tree, I saw thee."

"Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel."

—John 1:43-49.

Philip:

It is interesting to note that Philip came from Bethsaida, as did Peter and Andrew. Also, when he was called he went immediately to find

his friend, Bartholomew, to tell him the joyous news that Jesus of Nazareth, the long awaited Messiah, had been found. One of the strongest traits among human beings is to share good things and good tidings with those we love.

There is a lesson for us in Nathanael's question: "Can there any good thing come out of Nazareth?"

How often do we thoughtlessly or lightly classify communities, families, nations, and races as either worth while or as unworthy of our consideration! We do not know the ways of God and, therefore, ought not to judge His children. Philip's answer, "Come and see," was sufficient. Nathanael came, listened to the Master, and declared, "Thou art the Son of God; thou art the King of Israel."

Philip was a devoted, loyal member of the Twelve Apostles. That he was near the Master and enjoyed His confidence is shown by the fact that he is mentioned in the account of the feeding of the five thousand. After the Last Supper the New Testament gives us no further information concerning Philip, but historical writers say that he carried the Gospel into Asia Minor.

Bartholomew:

The Apostle Bartholomew, also known as Nathanael, was chosen to be one of the Lord's special witnesses when his friend Philip brought him to the Master. Jesus said of him, "Behold an Israelite indeed, in whom there is no guile!" Nathanael was amazed that Jesus

knew him. He was still further astounded when he was told that he had been seen under the fig tree even before Philip found him.

Bartholomew is named in various places throughout the New Testament, but we do not have detailed information about his work as an apostle either before or after the death and resurrection of Jesus. The writer Eusebius says that he preached the Gospel in southern Arabia. Other writers say that he served as a missionary in Armenia and Asia Minor, and that he was finally tortured and crucified.

Courses In Which These Pictures May Be Used:

Course 3—Lesson for August 4, "Helpers in Our Church." (Show that Jesus had helpers in His Church of long ago.)

Course 5—Lesson for April 19, "Sharing—and We Are Partners in Doing Good." (The Bible tells us that Jesus and His Apostles had "a common purse." They shared all things and thus there was harmony among them, and they were willing and able to do much good.)

Course 5—Lesson for June 14, "The Church Organization."

Course 11—Lesson for March 22, "On the Night of the Betrayal," and other lessons.

Course 17—Lesson for March 29, "Consecrated to the Cause of Human Service." (Attention should be called to the fact that the Apostles in Jesus' day gave up all they had and devoted themselves to the service of their fellow men.)

THE man who has not anything to boast of but his illustrious ancestors is like a potato—the only good belonging to him is under-ground. —Sir Thomas Overbury.

IF wrinkles must be written upon our brows, let them not be written upon the heart. The spirit should not grow old.

—James A. Garfield.

BELIEVE me, every man has his secret sorrows, which the world knows not; and oftentimes we call a man cold when he is only sad.

—Longfellow.



PHILIP



BARTHOLOMEW

JOSEPH AND HIS BROTHERS

By Marie Fox Felt

"Now Israel loved Joseph more than all his children . . . and he made him a coat of many colours."

"And when his brethren saw that their father loved him more . . . they hated him, and could not speak peaceably unto him."

—Genesis 37:3-4.

Now that Jacob had returned to the land of Canaan to make his home he was very happy. He was happy because this was his old home and he remembered the many good times that he had had there as a little boy.

He remembered too of how his father Isaac had taught him to farm so that the crops would grow abundantly; also of how he had taught him to care for the sheep and the cattle so that all would be well with them. He was happy too that he could once more be with his father whom he loved. Most of all he was happy to be in Canaan because it was the place where God wanted him to be.

When Jacob returned to Canaan he brought with him all the things with which God had blessed him; his sheep, his cattle, his maidservants, his menservants and best of all his wonderful family. Jacob was especially grateful for and proud of his twelve fine sons. Their names were Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, Joseph and Benjamin. All but Benjamin had been born at Haran while Jacob was working for his Uncle Laban.

Of all his twelve sons there were two whom Jacob loved most of all. They were Joseph and Benjamin who were the sons of Rachel. It was Rachel, you remember, with whom Jacob first fell in love. These boys were the youngest of the twelve and closest to Jacob's heart. It seemed that with Rachel gone, Jacob loved these boys all the more, especially Joseph.

On Joseph's seventeenth birthday his father gave him a very special gift. It was a beautiful coat made of many pieces of colored cloth. It was the kind of coat that a young prince or the oldest son of a very rich family might wear. But Joseph was neither the oldest nor was he a prince.

When his brothers saw him wearing this birthday coat they became very jealous. The coats they wore were not beautiful at all. They were made of just ordinary goatskin and they felt that they too should have coats like the one Joseph had. To show how they felt about it, they treated Joseph unkindly and would not even speak pleasantly to him. This made Joseph very unhappy. He loved his brothers and tried to let them know this by doing and saying kind things at all times.

There were other things, too, that made the older brothers feel as they did. There were the dreams that Joseph had and in those days people believed that dreams meant something.

Jacob, you will remember, had large fields of grain. Each year when the grain was ripe, his twelve sons would cut it and tie it into bundles that would stand up. These bundles were called sheaves. Sometimes the younger boys like Joseph and Benjamin would get tired and lie down in the shade of a tall sheaf. Sometimes they would even fall to sleep.

One day when Joseph was asleep he had a very strange dream. When he awoke he told his brothers about it. He said, ". . . behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance [to bow in respect] to my sheaf." (*Genesis 37:7.*)

Joseph's brothers thought that if their sheaves bowed down to Joseph's sheaf in his dream that it must



Jacob tells Joseph to go and find his brothers.

mean that someday they would have to bow down to him; that he would be their ruler and that they would have to obey him. Of course, the brothers did not like that dream and they disliked Joseph more than ever after this.

Joseph had still another dream. This time it was that "the sun and the moon and the eleven stars made obeisance [to bow in respect] unto" him. (*Genesis 37:9.*)

When Joseph told of this dream to his father and his brothers, his father rebuked him and said to him, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" (*Genesis 37:10.*)

He, too, was disturbed over Joseph's dreams and wondered what they meant.

Now in the land where these folks lived, it was often very hot and dry. Sometimes for many weeks there was no rain. When this happened all the streams would dry up. Even the deep wells that had been dug to supply water would have none in them. The shepherds would then have to take their sheep and cattle long distances from home to where there was grass and water for them.

At the time of our story this is exactly what had happened in the land of Canaan. With no food nor water near-by, Jacob's ten older sons had to take the sheep and cattle to where there was some. The younger boys, Joseph and Benjamin, were left at home. The brothers were gone for such a long time that their father began to wonder about

them. He wondered if they were well, if they had enough to eat and why they were staying away so long. Since Joseph was the oldest one at home, Jacob decided to send him to find out.

It was a long journey to where the brothers were. They had gone farther than Joseph expected. Instead of being in Shechem they had moved their animals to better feeding grounds in Dothan.

As he came near their camp, Joseph's brothers saw him coming. They still were angry and jealous because Jacob favored Joseph over them. They felt that they should be treated just as well as Joseph was. They also remembered his dream when their sheaves bowed down to Joseph so they said, "Behold, this dreamer cometh." (*Genesis 37:19.*)

Then they talked among themselves as to what they should do with him. They wanted to get rid of him so that his dreams would not come true. After they had talked

for quite some time, Reuben, the oldest brother, suggested that they put him in an old empty pit that was near-by. He thought that after the other brothers had had a little time to think things over, they would feel sorry for what they had done and said. Perhaps they would then be willing for him to rescue Joseph and let him return home. But this was not to be.

While Reuben was on an errand the other brothers decided to eat their lunch. As they sat there eating, they still talked of Joseph and what they should finally do with him. While they were wondering about it, they looked up and saw a caravan coming toward them. As Judah saw it he said, "Come, and let us sell him to the Ishmeelites." (*Genesis 37:27.*)

The other brothers thought that this was a very good idea so when the caravan stopped they lifted Joseph out of the pit and sold him to

the slave traders for twenty pieces of silver.

Joseph then had to go to Egypt with the men who had bought him. When they arrived in Egypt, Joseph was sold as a slave. Slaves are people who have to work very hard and do only what they are told to do. They do not get any money for the hard work they do, only a place to live, some clothes to wear and food to eat. They can only go where their masters will let them go. Now as long as Joseph was a slave he could never return to his home and his father in Canaan.

When people try to do right the Lord always blesses and protects them. He did this for Joseph as we shall see in our next story.

Text: Genesis 37.

Pictures: Standard Publishing Co. No. 610—Joseph Sent Forth

No. 635—Jacob Gives Joseph a Coat of Many Colors

No. 225—Joseph Obeying His Father

IN THE LAND OF MY MOTHER*

By Elder Thomas E. McKay,

Assistant to the Council of the Twelve



At the close of my mission to Germany in 1903, I was given permission to visit Wales, the land of my mother's people. I looked forward eagerly to this, not only because of my own desires, but also to gratify the wishes of my mother.

In 1900, before I left home, my father presented me with a little, black book containing addresses of kin folks that he and my brother David O. had collected while on their missions abroad. Near the time of my departure from Germany I found that the little, black book with its precious information, had been packed securely away in my trunk which was now on its way by boat to New York. Similar disappointments, and various experiences had occurred now and then throughout my mission, but the sound advice of my father always loomed before me, "Never undertake anything without going before

the Lord and ask for his help." This I did, and the ease with which I made the following contacts I felt were miraculous and an answer to my prayers.

The only clue I remembered as I set my eyes on the lovely land of Wales, was the name "Aunt Betsy." I reached Cardiff, Wales, and I walked into the heart of the city. As I was passing through the quaint Arcade with its colorful shops, I paused to look at some books; I noticed an elderly looking gentleman inside. He arose and asked if he could help me and I told him of my predicament.

I gave him the name of Aunt Betsy. I mentioned also a "Blind Man who owned a pub." My uncle Morgan, then in America, had told me when we went hunting together, of his many former and varied experiences in Wales, among others of his frequent visits to this pub and of the owner, "The Blind Man."

When I finished, the keeper of the books spoke up and said, "Did you say a blind man, keeper of a pub?"

I said, "yes."

He replied, "I know where he is,

he has a pub in Clivdyd Efagwyr-near Merthyr, Tydfil."

I took the train to Merthyr, called at the public library and introduced myself. The librarian was just leaving for lunch and he walked with me some distance, relating stories of the city, people and its history and directing me to the necessary location.

I arrived at the blind man's pub, rang the door bell, which was answered by a girl in uniform. I told her I was the son of Jeanette Evans. The blind man heard me, and from the adjoining room called, "Come in. Any son or relative of Jeanette Evans is welcome."

After lunch and a delightful visit with him he led me to the house in which my mother was born. Just as we were approaching the house, two women hanging out clothes hurriedly picked up their baskets and started to leave.

I called his attention to this and he called to them saying, "This is the son of your playmate, Jeanette Evans."

He then showed me the home and the room where my mother was born. It was very small, scarcely room for the bed; but to me it was sanctified, and here I sat down and wrote her a long letter.

The blind man then told me where my Aunt Betsy lived; I entered (Concluded on opposite page.)

*Written especially for *The Instructor*.

TOOLS FOR THE TEACHER

By Jennie Campbell,

Jr. S. S. Coordinator Ensign Stake

THE teacher of small children has a need for many kinds of enrichment materials if she is to make the lesson clear and hold the interest of the children. She needs many, many pictures. These she will use as a point of contact, to introduce the lesson, or to stimulate discussion. "What do you see in the picture? What do you think is happening?" She will use pictures to help her inexperienced group find out what things looked like "in those days."

The teacher of young children will find many uses for cut-outs that she can put together to form pictures. She will gather together many objects such as character dolls, a sling to show what David used, or paper rolled on two sticks to represent a scroll.

She will want to have for ready use, interesting and attractive background for displaying pictures, cut-outs and objects. The well-known flannelboard, the groove board and the easel are three of the most useful means of display.

Stories are another aid to good teaching—stories that will illustrate the lesson being taught. These should be well chosen and well fitted to the age of the child. They may be human interest stories or they may be chosen from the scriptures.

Poems, too, have a great appeal to children. They may tell of pets or seasons, but best of all they tell of

boys and girls and the everyday happenings. Every teacher will have her own favorite collection.

All teachers have bright and dull days. There are times when she



Jennie Campbell selects pictures from a well-preserved collection.

says goodbye to her little flock with a feeling of utter contentment. Again, she wonders why she ever said she would teach. She is quite sure the children are more impish than angels. Yes, she needs a fresh charge to keep her going.

Each teacher will find satisfaction in collecting poems, thoughts and incidents that will give to her the needed impetus to continue with the task that has been assigned to her.

So many things are available to help the teacher who desires to teach well. Yet, it is well to realize that the thought only half remembered, the picture that can't be

found and the story only vaguely recalled often tantalize more than help. The wise teacher will organize and file pictures, incidents, stories, poems and ideas.

Loose-leaf notebooks with extended tabs pasted on division pages, and filing boxes with folders labeled with tabs offer good means of filing.

Know your lesson manual. Perhaps labels such as "Animals, Seasons, Family, Prayer and Baptism," will help in filing pictures. Stories may be placed under labels such as "Faith, Forgiveness, Loyalty, Cheerfulness, Love, Christmas and Thanksgiving."

The teacher may want to make a file on scripture stories. Here a card with the appropriate label in the upper right-hand corner and the title with chapter and verse written below may be sufficient. These titles might be "Our Heavenly Father, Kindness, Healing, Love, Obedience, Faith, Forgiveness, Prayer, Family, Baptism, Courage, The Savior, The Holy Ghost, Repentance, The Sacrament," and others.

A group of teachers in a Junior Sunday School may want to share in collecting scripture stories. Each teacher might choose a card, fill in the reference and share her findings at the monthly planning meeting.

No workman can be successful without tools that have been given good care. The tools of the teacher are well selected and well organized materials of instruction.

IN THE LAND OF MY MOTHER (Concluded from opposite page.)

cooperative in helping me obtain much of the Evans' family genealogy.

Their congeniality and gracious hospitality made it difficult for me to say goodbye. I am grateful that back in my ancestry predominate qualities I love and admire, and which I hope will carry on down through my posterity.

joyed her so much and she was so very gracious. She spoke of David O.'s previous visit, and entertained me with experiences of my mother's people, the Powell family.

Through the help of the blind man, and his friends, I was able to contact the Evans side of the family, who lived in the adjoining valley. Reaching there gave me a wonderful

insight of the beauties of the Welsh landscape. Here I visited the birthplace of my grandfather Thomas Evans. Although the home was destroyed, it bore evidence of past good living and culture borne out by its people.

Here I was treated most royally by relatives, and they were most

*Presenting the last two of the group appointed
at the October Sunday School Conference.*

MEET YOUR NEW BOARD MEMBERS

By Harold Lundstrom

MIMA RASBAND

Just mention the subjects of embroidery, needlepoint or crocheting Afghans to Mima Rasband and you are launched on an engaging conversation. And though she doesn't admit to placing her creations in public displays, a collection of her pieces is, indeed, an exhibit in itself.

You will light up her eyes, too, at the slightest mention of children. From her, children receive a first interest. For 20 years she has ranked as one of the outstanding first grade teachers in the Provo City Schools.



Miss Rasband is now serving her first year as a member of the faculty of the Brigham Young University elementary education department.

Hundreds of other children through the years also recall the inspiration of her teaching in Sunday School, Primary, and MIA.

At the time of her call to the General Board, Miss Rasband was serving as teacher-trainer on the Utah Stake Primary board. Previously she had filled assignments as stake Junior Sunday School supervisor, ward Bee Keeper in MIA, and stake Primary board leader in Utah Stake. In Wasatch Stake she had served as stake Junior Sunday

School supervisor and as a Sunday School teacher.

Miss Rasband was born in Heber City, Utah, a daughter of Joseph A. and Eliza Ann Jeffs Rasband. She was graduated from the Wasatch High School before attending B.Y.U. where she received her B.S. degree. In 1950 she was granted her M.S. degree.

Miss Rasband serves as president of the Provo Branch Childhood Education Association, and she is also a member of the Provo Business and Professional Women's Club, Delta Kappa Gamma, and the Hike Club.

EDITH M. NASH

When she isn't busy with an engaging schedule of school and Church work, Edith M. Nash can always turn to a half score of interesting hobbies. Special interests of Miss Nash include serving as secretary of her local political district, being a member of a piano club, sewing, swimming and advanced piano study.

In fact, much of her Church service has been in the field of her special musical talent. One of her first assignments was that of organist

and pianist of the Hobart Branch, Tasmania, in the Australian Mission for six years until coming to America.

Since then she has been a Sunday School teacher in the Springville Fourth Ward of Kolob Stake; chorister in the Second Ward of the Santaquin-Tintic Stake, a member of the Ensign Stake Sunday School Board, and pianist and teacher in the South Eighteenth Ward Junior Sunday School, Ensign Stake.

At the time of her call to the Sunday School General Board, Miss Nash was age-group counselor in the South Eighteenth Ward Young Women's MIA.

One year before crossing the Pacific Ocean, Miss Nash taught school in Launceston, Tasmania. She next taught in Springville from 1934 to 1941. Since then she has been teaching in Salt Lake City.

A daughter of Vivian George Nash and Julia May Place, Miss Nash was born in Melbourne, Australia. She received her education in both Launceston and Hobart, Tasmania. In Utah she continued her college work, receiving an A.B. degree from Brigham Young University in 1933. She has taken graduate study at B.Y.U., the University of Wisconsin, and the University of Utah.



ALONG THE WAY

ALL of us, at some time in our lives, have stood and marveled at the sight of a great engine in a pumping station, or a mighty dynamo, in action. Day after day, year after year, the machine runs, stopping only for short periods at long intervals for minor adjustments. It isn't the work that eventually puts any machine on the scrap heap; it's the friction. And isn't it about the same with the human engine? Hard work doesn't hurt it. It is the friction that wears: the petty jealousies, distrust of associates, envy of others' successes, lack of co-operation, and the conflicts that result from faulty planning.

Six things we individual Americans can never afford are: Intolerance, indolence, injustice, indifference, intemperance, and ingratitude. Whenever any of these enter, they lead to deterioration, defeat, and disaster. Any nation given to them inevitably falls.

Life is currently described as one of four ways: as a journey, as a battle, as a pilgrimage, and as a race. Select your own metaphor, but the finishing necessity is all the same. For if life is a journey, it must be completed. If life is a battle, it must be finished. If life is a pilgrimage, it must be concluded. And if life is a race, it must be won.

—Dr. J. Richard Sneed.

THE TENTMAKER

By Milton Bennion

The Tentmaker,* a novel based on the life of Saint Paul, by Julius Berstl. Translated from the German by Clarissa Graves. Rinehart and Co., Inc., American edition, 1952. 312 pages, \$3.50.

The publishers make the following announcement on the cover: "*The Tentmaker* is a study—a profoundly reverent, authoritative, dramatic study . . . of Saul as a young man; from his early days in Tarsus, through the fanatically anti-Jesus period in Jerusalem, to the awakening on the road to Damascus which became the turning point in his—and Christianity's—history."

Saul's father was a wealthy manufacturer and merchant—one of the chief businessmen of Tarsus. His fabrics were sold in many lands. Thus through his business connections with many prominent people in the eastern parts of the Roman Empire, and his cooperation with the government of the Empire, he was made a citizen of Rome.

He had a daughter, Miriam, and a son, Saul. He was in great distress because his son was not robust physically and worldly ambitious like his father. On the contrary, Saul was sympathetic with the poor and, as a common laborer in his father's shops, he learned the trade of tentmaker. At the same time he studied the laws of Moses with a devout Pharisee whose thoughts were concentrated on the glories of the world to come.

The boy was determined to devote his life to God, and to go to Jerusalem to study with the Scribes and the great Gamaliel at the Temple. To this his father finally consented.

*It has been reported that the author of this volume plans to write another to complete his study of Paul and the spread of Christianity among the Gentiles.

His fellow travelers had business in some of the towns on the shore of the Sea of Galilee. Saul accompanied them and thus became acquainted with some of the fishermen, disciples of Jesus of Nazareth. Saul at once accepted the opinion of the aristocrats, that Jesus was an imposter. With this idea firmly in mind this ambitious young man went up to Jerusalem, secured employment as a tentmaker, and presented himself for part-time study at the temple. He had a letter of introduction to Gamaliel, who gave him this advice:

"Humility, love and patience are the three great virtues of the good man." (page 142.)

This wise teacher had discerned that his young student was lacking in these characteristics.

Saul complained that because he had to earn his bread by manual labor he could give but little of his time to study. To this "Gamaliel shook his head disapprovingly.

"Do not think the work of the hands injures the thinker. The blessed Hillel was so poor that he was obliged to earn his daily bread as a woodcutter." (page 143.)

"Every soul has its blooming gardens and its wilderness, its sun and its darkness. Do not despair if you think you have reached the end. Every ending is a new beginning if you rely upon yourself and upon God.

"And he stooped over the cowering Shaul (Saul) now himself a penitent, whose soul seeks protection with a fellow creature." (page 145.)

Saul came in contact with disciples of Jesus, both Jews and Greeks. He heard them saying, "He that is not for us is against us." Saul decided that he was against them.

His friends charged him with personal ambition and want of love.

Saul went down to the Jordan in search of John the Baptist to learn what he could of him, but he was too late, John was dead. Some of his disciples had gone south to join the Essenes; others had gone north to follow Jesus of Nazareth. Saul went south and remained with this group until the news came to Hebron that Jesus had been crucified.

Saul then returned to Jerusalem and took up again his persecution of the disciples of Jesus.

Stephen, a Greek Christian, labored with great kindness with Saul to convert him to the risen Lord. In return Saul became a leader of the group that stoned Stephen to death for alleged blasphemy in violation of the law of Moses.

Saul with a few others secured a commission to go to Damascus in search of Simon Peter and his followers in that city. The story of this journey is elaborated in very dramatic fashion, including Saul's troublesome dreams and struggles with unseen powers. This prepared him to decide again whether he would serve Jesus or the unseen powers of evil.

Chapter Fifteen, entitled, "Shaul, Shaul, Why Do You Persecute Me?", relates in elaborate dramatic form the New Testament story of the vision which led to the reversal of Saul's faith and service.

On his return to Jerusalem he was at first received with suspicion by the apostles and saints. It was evident that he could do no good there. By direction of Peter and James he was sent to Tarsus, his native city, to begin his preaching to Jews and Gentiles.

SELF-CONFIDENCE is the first requisite to great undertakings.

—Samuel Johnson.

THE greater the obstacle the more glory in overcoming it.

—Moliere.

IGNORANCE is the night of the mind, but a night without moon or star.

—Confucius.

THERE IS AN ANSWER!

By Superintendent Lynn S. Richards

How often have you put your head in your hands and wished for the answer, an idea, a thought on how to solve your problem? Just sitting alone, with no one to talk to, no opportunity for exchange of ideas or suggestions seemed futile.

But the General Board has never asked you to solve your Sunday School problems that way. You are not asked to figure it out alone. What better reason can a superintendent have for choosing two assistants than to have help, someone to talk to, to plan with, to get ideas from. Certainly there is no point in taking good men from teaching classes simply to fill an honored position in the ward unless they are more needed there than in a class.

Are you using your assistant superintendents? Do they feel your leadership and dependence upon them? Few men want a job unless they can perform the task well. They wish to give it the best they have. Great satisfaction comes from successful service. Here is a sure-fire way for three men to make history in a ward Sunday School:

I. Pick a time at lunch hour, in the evening, after Sunday School once a week for the superintendency to meet. This is your council meeting. (Some have found that a standing invitation to take their wives to dinner preceding

the meeting avoids any conflicting appointments.)

II. Make specific delegation of responsibility and authority to each member of the superintendency. A man likes to know what



If the problem seems too difficult, don't sit alone; instead, check with your assistants.

his job is and when he has commendably completed it. (See *The Sunday School Handbook*, page 51.)

III. Plan two weeks in advance. When you once get started on

this basis, it is just as easy and more expert. If you do, then:

A. Worship services are complete, 2½-minute talks are checked and ready, and assignments have been made to teachers in advance. (See *Handbook*, page 41.)

B. Faculty meetings are planned. Teacher-improvement lessons are assigned and ready, socials are planned in advance, and preliminaries are ready for the Sunday School business meeting. (See *Handbook*, page 62.)

IV. Special programs are needed for five Sundays a year. These seemingly impossible tasks prove surprisingly simple when read, studied and expedited by the superintendency and the willing teachers. (*The Instructor* gives these suggested programs two months in advance.)

V. Choose your teachers, each one, as though they were to be the life teachers of your own children. Visit them personally after approval by the bishop.

These matters require more concern than the fleeting natural ability of a man to give passing judgment without counsel. Brethren, seek counsel of those who are called and set apart to assist you in this noble cause. It will bring to you great satisfaction and an assurance of the divinity of His work.

THE DESERET SUNDAY SCHOOL UNION

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THERE IS A GREEN HILL FAR AWAY

MAY, 1953, "There Is a Green Hill Far Away," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 201.

"And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull.

And they gave him to drink wine mingled with myrrh: but He received it not.

And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

And it was the third hour, and they crucified Him."

—Mark 15:22-25.

FOR CHORISTERS: People constantly make reference to the "hill of Golgotha" or of Calvary; according to Farrar's *The Life of Christ*: "... all that we know of Golgotha, all that we shall ever know, all that God willed to be known, is that it was without the city gate."

The text in this hymn calls to our attention the great sacrifice made by our Lord and Savior. The selection is most suitable as a sacramental number; however, this isn't sufficient reason to feel it should be taken at an extremely slow tempo. There is no justification for interrupting the content and thought of these short phrases with two or three breaths. It should be sung in a manner that is comparable to intelligent reading of the text. Choristers and organists must exert leadership in setting the proper tempo and giving the necessary musical directions to their congregation. If one doesn't have access to a metronome it is easy to check with your watch. The suggested tempo for this selection is 88 quarter notes per minute.

—Vernon J. LeeMaster.

FOR ORGANISTS: The ideal manner of playing this hymn is as legato as possible while, at the same time, clearly playing the repeated chords or notes. This is no easy task. Yet it would be well to keep this ideal in mind while doing as well as one can.

Legato playing is difficult on the keys, and especially on the organ. Legato is easy on the violin or wind instruments, or when sung. It is precisely to achieve a singing tone-line, in imitation of the singing style,

that we try to play with a good legato.

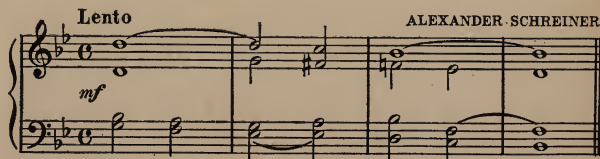
Hymns with a devotional quality are played in legato style. On the other hand, hymns with a spirited, energetic quality should be treated in marcato style. We will do well to differentiate clearly these two different types of hymns.

Play medium loud and without tremolo. Observe also that several of the tenor notes will require playing with the right hand.

—Alexander Schreiner.

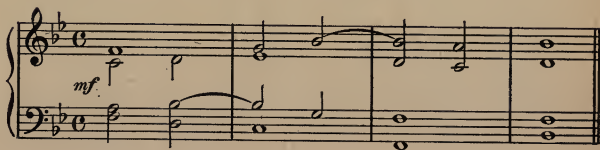
Sacrament Music and Gem

For the Month of May



SACRAMENT GEM

While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.





NOTES on demonstration presented by Claribel W. Aldous at the recent Visual Aids Clinic in Barratt Hall.

Librarians

By Claribel W. Aldous

Believing that mounting makes a picture more effective as a teaching aid, the author prepares several pictures.

MOUNT YOUR PICTURES!

Every good teacher knows the value of a good picture in making the lesson live for her pupils. Collecting pictures can be a fascinating hobby.

I. Sources for Obtaining Pictures:

A. *The Instructor* (Also a valuable source of information on how to use pictures.)

B. Deseret Book Company, 44 East South Temple Street, Salt Lake City 10, Utah.

1. Has Sunday School picture sets that have been selected by the General Board to go with manuals.
2. Also has available price lists.

C. National Supply Houses.

1. Perry Pictures, Inc., Malden, Mass.
2. Standard Publishing Company, 20 East Central Parkway Blvd., Cincinnati, Ohio.

3. Thomas Nelson & Sons Company, New York, New York.

4. David C. Cook Publishing Company, Elgin, Illinois.

(This list can be found on page 9 of the *Sunday School Librarian's Guidebook*, available at the Deseret Book Company, 44 East South Temple Street, Salt Lake City 10, Utah.)

Caution: When selecting Bible pictures from any of these catalogs, choose wisely. Do not choose any pictures that teach false doctrine. i.e., pictures of angels with wings.

D. Discarded Publications.

1. Church magazines (*The Instructor*, *The Children's Friend*, *The Relief Society*

Magazine, *The Improvement Era*.)

2. Church Section of Deseret News (good source of pictures of General Authorities, temples, chapels, welfare projects, etc.)

3. *National Geographic Magazine*—Good source of fine maps as well as pictures. (For information about this magazine please refer to the *Sunday School Librarian's Guidebook*, p. 9.)

4. All national magazines and newspapers are valuable sources for obtaining pictures. Again we caution you to choose wisely. Choose appropriate pictures that will enhance our Sunday School lessons and make them a vital part of living the Gospel principles taught.

E. Calendars.

1. These contain many beautiful, childhood activity pictures.

2. Many beautiful nature pictures are derived from this source.

F. Advertising and travel folders.

G. Your public library (These pictures must be returned and cannot become a part of your permanent collection. However, one's local library will often have a wide selection from which to choose.)

II. Mounting Pictures.

A. Mount pictures separately on good sturdy cardboard.

1. Four-ply railway cardboard is good. It is obtainable at the Deseret Book Company.

2. Utah-Idaho School Supply Co.

B. Railway cardboard comes in many colors. Choose colors (Concluded on page 92.)

HOW MANY SIDES HAS A TRIANGLE?

By J. Smith Jacobs

WE all know the story of the Chinese philosopher who was confronted by two close friends, each of whom insisted that his version of an argument was right. The philosopher, unruffled, said, "An argument is like unto a triangle, to which there are always three sides: your side, my side, and the right side."

Any article on the subject of discipline is somewhat comparable. The teacher with the problem always feels that if the writer could but go through the agonies that she is going through, he certainly would sing a different tune. But let's not close the door to the third side. Somewhere between "your side" and "my side" there should be a compromise. And let's remember that there is always a *promise* in the word *compromise*.

The word *discipline* has different meanings to people under different circumstances. To grownups it often means to *punish*. To teachers it usually means to *control*. To the social worker it may mean to *treat* as well as to control or punish. To the philosopher it may mean to *train* the mind or character. To the parent it may mean any one, or any combination of these, according to his own background, complexes, frustrations, needs and abilities.

Often such a thin line exists between the meanings given the word that the only real factor that differentiates one from another lies in the motive the person has who is doing the disciplining.

If your motive is to get even, to humiliate, to lower one's self-esteem, to retaliate, or to degrade in the eyes of others, then you are punishing.

If your motive is to dominate (or domineer), to dictate, to master the situation, then you are trying to control. If your motive is to do what is best for the child, regardless of what it might mean to your ego or

sense of justice, then you are trying to treat.

If, however, your motive is to bring the standards of the child up to where he can use better judgment next time in evaluating a situa-



Are you playing blind man's buff with your reasons for disciplining?

tion and controlling his own behavior for the good of himself and the group, then you are trying to teach, or train.

You are the best person to determine what you are trying to do, because you are the only one who knows what your motives are. Or do you?

Are you fully aware of the *real* reason why you want to discipline someone? Can you determine when you stop disciplining him for his good and start disciplining in order to release your own frustrations, tensions, and guilt complexes?

Tomorrow, under different circumstances, after a better night's rest, a better breakfast, without the tensions of today, would your actions be as severe, or as final?

The above implies that in order to understand *disciplining* the individual needs first to understand himself. He needs to know his own power and his limitations. He needs to know how big he is, and how

small he can be. Too often disciplining is done more for the benefit of the teacher than for the welfare of the child—especially if the teacher is tired, full of frustration, not getting along well financially, socially or at home. This is a pitfall all teachers must work assiduously to avoid.

Another "must" in disciplining, is to know the age group you are dealing with. Too many times children are punished for acting like children and not adults. Consequently, you as a teacher should know what kind of behavior your students are capable of at any given age level so that you can avoid holding them up to adult standards, or lowering your standards below what your students are actually capable of. To do either is a disservice and an injustice to the children.

And don't think the children aren't aware of the teacher's ignorance. They can spot a tyrant or a weakling much faster than adults for they are much more sensitive psychologically than we are. If there is a weak link in our armor, they will find it—and if not on the first attempt, on the tenth, or hundredth—for they are children.

This does not mean to infer that you should not have standards of conduct and decorum, for without them you cannot teach. If there is no order, there is no teaching going on. Teaching and learning are dependent upon communication, and communication does not take place where there is nothing but static.

Children respect the teacher who knows how to obtain and maintain a good teaching climate; they generally abuse the one who doesn't. But, unfortunately, there is no magic formula that automatically assures good order and control; this can be had only at a price.

If you as teachers are kind, cheerful
(Concluded on page 92.)



Ward Faculty Lesson for May

DISCIPLINE AND YOU

By A. Parley Bates

Objectives: (1) To provide for spiritual and temporal growth and development of students through maintaining classroom discipline.

(2) To stimulate teacher's respect for students.

WEBSTER'S Dictionary gives eight meanings of the word *discipline*. The one most commonly used is:—"Subjection to rule; submissiveness to order and control; control; habit of obedience." This definition does not answer the problem of discipline (order) as is faced by the teacher of religion.

It seems that discipline does not exist by itself. Discipline may be a procedure of the teacher, of the student, or the combination of a teacher-student act, *for the attainment of a goal or an objective.*

The goal of the Latter-day Saint Sunday School teacher is well defined in the general aim of the Sunday School, namely, "To help to the utmost each member to become a Latter-day Saint in the fullest and truest sense of that term."

Recognition of Need for Discipline

Some of the discipline problems facing the teacher in the Sunday School are:

1. Doing things for effect, such as: asking silly questions, performing clownish acts, being "smart." This may be the student's way of getting attention, or of compensating for his lack of ability to understand what is being taught. It even may be resentment toward the teacher.

2. Talking in an undertone or whisper may be an expression of idleness or lack of interest.

3. Moving in the seats, tapping on the chairs, shuffling of the feet, etc., yet looking very innocent. This may be a deliberate act to just annoy others and particularly the teacher. It may be a natural desire for phys-

ical activity. However, as interest in the lesson being taught increases this type of annoyance usually subsides.

4. Pulling hair, pricking with pins, playing with elastics and tearing paper or folding it into gliders all tend to demoralize the class. Perhaps this type of action may be an expression of boredom.

5. Chewing gum, powdering the face, or combing the hair may all indicate lack of interest in the lesson.

The teacher with ten, fifteen or even twenty-five students in the class has many different individual philosophies with which to deal.

THERE is no dividend . . . or . . . wealth of the world that compares with the knowledge in one's heart that he or she has been an instrument in the hands of God of shaping some life for good.

—Heber J. Grant.

These students come from many homes. Their lives have been influenced by parents, brothers, and sisters, by grandparents and friends. Their reactions toward the subject taught and toward the teacher and even toward each other in the class are different. Understanding the individual differences of the class members presents the first big problem for the teacher in maintaining discipline. Why do they act as they do? Why the differences in responses from students to questions or suggestions from the teacher? We have come a long way in the fundamentals of teaching to meet the challenge for individualized understanding of the child.

There are certain things that any Sunday School teacher can do to help in this matter. He can learn more of the child in his natural life in the ward. He can study the way he acts and lives outside of the Sunday School class. He can "get a

feel" of the community of which he is a part.

Moreover, every teacher should read a good psychology book that treats the subject of child behavior. This will give a basis upon which the teacher can get the fundamental characteristics of children of all ages.

Cures For Poor Discipline

Let us analyze the causes of poor discipline in the classroom to see what the teacher can do about it. The teacher is perhaps the greatest factor in determining the behavior of students. Her direct action is to the group as a whole while in the classroom. For this reason the teacher should be alert to those factors which may contribute greatly to good discipline.

Personal appeal in dress and charm, together with the qualities of patience, sympathy, judgment, humor, resourcefulness, vigor, tact, etc., add to strengthening the confidence and interest of students in the teacher.

Teachers should watch their actions before the group. Moving constantly while presenting the lesson distracts attention and causes restlessness among the class members.

Perhaps one of the best ways of maintaining discipline is to cultivate voice habits. Emotional disturbances are the results of bad voice quality.

Try this experiment on a group sometime, and see the effects upon those present. Pace to and fro talking in a loud tone of voice for a few minutes. (Do not let the group know that you are running an experiment.) Gradually slow your pace and lower your voice. Eventually sit quietly upon the edge of the desk or table and speak in a very soft voice, distinctly, emphatically and audibly. Notice all the while the reactions of the group and the calmness that finally settles down upon each member as you relax and speak properly.

Someone has said, "The attitude

of the teacher is more valuable to the pupil than the method used in teaching." Surely the teacher with the proper attitude and a burning testimony of the Gospel of Jesus Christ will be blessed with the ability through study and prayer to teach well.

Opening the class session with prayer by a member of the class has its effect upon getting the class in readiness for the message to be taught.

A song that is appropriate to the theme of the lesson works wonders in the classroom to maintain the discipline desired for the reception of the Spirit of the Lord. "For my soul



Are they restless and engaged in other activities because they are bored . . .

delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (D. & C. 25:12.)

A very short story in keeping with the objective of the lesson holds the interest of the students.

We cannot overemphasize the need for thorough lesson preparation. Lessons should be so well prepared that the text need not be used in the hands of the teacher. The text may become a crutch upon which a teacher leans. The personality of the teacher must not be lost by the use of crutches.

The lesson presentation can be used to create greater interest through varying the methods of presentation. Use visual aids such as maps, charts, film strips, pictures, etc., they create interest. Care should be exercised in the selection of these aids. They should be closely allied to the lesson objective.

Sometimes a panel discussion is

effective to bring about greater participation and interest. This requires rehearsals and thorough planning to get proper results.

Questions that are worded carefully and in simple language have a definite place in lesson presentation. Students should be encouraged to formulate questions in keeping with the lesson. Then these questions should be answered as though asked by the teacher.

Develop self-confidence, for self-assurance makes for more creative teaching. Do not be afraid to use new procedures in the classroom. Monotony is discouraging and uninspiring to both the teacher and the students. The alert teacher capitalizes upon every new interest or element that will bring attention to the entire class. Give to the pupils an assurance that it is their class and that you are one with them in studying the principles of the Gospel. Your role is that of directing the thinking of the group.

General Board member Kenneth S. Bennion said, "Through sweat and tears and faith and prayers, students can be won over. Blessed is the teacher who has the know-how, the patience, the good humor, uses the inborn love for young folks—even the 'mean' ones, and, above all, the spirit of the Master Teacher burning in his heart."

It is only human nature to like it when someone whispers words of encouragement. This bolsters up self-confidence and stimulates one to more and greater study and purposeful activity. Try this with your students. It works.

Students May Solve Own Discipline Problems

Why not try to find out what students think of being disciplined? A. D. Buchmueller and Mrs. John H. Porter conducted an experiment with seventh and eighth grade boys and girls in St. Louis Public Schools who had problems. The experiment is reported in *Childhood Education*, January, 1951. The author of this article recommends it most highly for your study and consideration. Here are a few example questions and answers that were recorded:

Mrs. Porter asked, "Where do you think discipline starts?"

Jerry: "If you are corrected at home when you are young, you will know a little bit what it is like when you go to school. And when you are at school the teacher and children

can pretty well tell how you act at home."

Carol: "Well, I think if you are not disciplined at home when you are two or three, that it is going to be awfully rough when you are with other boys and girls and can't get along with them."

"Do I gather from that, that to accept discipline at all, you have to like the person that is giving it?" asked Mrs. Porter.

John: "I believe you don't necessarily have to like the person that is disciplining you, but you have to be able to believe that they know what they are talking about. You can't take discipline from somebody who



. . . or do they receive a lasting spiritual experience?

turns around and does the same wrong thing himself."

We can learn much from the students to help them solve their own discipline problems. It is worth the effort to try.

The Place of Cooperative Understanding

We can conclude that the solution to many of the discipline problems is cooperative understanding between pupil and teacher. The teacher is the mainstay and should maintain the respect of and for the students.

As teachers in the Church of Jesus Christ of Latter-day Saints we have a guide to follow. It is found in the D. & C. 88:77-78.

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law

of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand."

A promise for those righteous teachers has been given by a prophet of the Lord, Heber J. Grant when he said, "There is no dividend that any human being can show from bonds or stock, or anything in the wealth of the world, that compares with the knowledge in one's heart that he or she has been an instrument in the hands of God of shap-

ing some life for good. And I can promise the righteous teachers of our youth that as the years come and go they will gather dividends of thanks and gratitude from the children whose lives they have been the instruments in the hands of God of shaping for good."

As teachers of the Gospel of Jesus Christ in our Sunday Schools, let us follow the admonition of Joshua when he said, "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy

God is with thee whithersoever thou goest."

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MOUNT YOUR PICTURES!

(Concluded from page 88.)

that will not detract from the subject of the picture.

- C. Use a good paste and apply it to the entire back of the picture. Have a damp cloth ready to wipe off any excess paste. Place a weight on the picture while it is drying.
- D. When a picture is placed with the length in vertical position, the widest margin should be at the bottom, the next widest at the top and the narrowest margins on the sides.
- E. When the length is placed horizontally, the widest margin should again be at the bottom, the next widest on the sides and the narrowest at the top.

(For further suggestions on



An effectively mounted picture.

mounting and classifying pictures, consult your *Sunday School Librarian's Guidebook*, pp. 11-13.)

III. A Good Paste Formula.

- 1 tbsp. alum
- 1 qt. water
- 30 drops clove oil
- 1 cup flour
- 1 cup sugar

Mix ingredients in double boiler and cook until mixture becomes clear like starch. Add 30 drops of clove oil. (Courtesy Professor Delbert W. Smedley, University of Utah, Salt Lake City, Utah.)

When the picture is all mounted it will be more usable if you put it in a cellophane envelope. Then the children can handle it and enjoy it without getting it soiled.

HOW MANY SIDES HAS A TRIANGLE?

(Concluded from page 89.)

ful, mature, well-prepared, and enthusiastic about your assignment, you are bound to have more success than if you are unprepared, a poor sport, sarcastic, nagging, uninteresting, and willing to blame the students if the lesson doesn't go over. Children like to learn, and they like to succeed. Anyone who can help them learn things that seem important to them, and give them a feeling of satisfaction in achieving something worth while will generally have fewer discipline (control) problems.

If you are really interested in understanding discipline, then you must be willing to go back to the "grass-roots" of the teaching process. You must be able and willing to ask yourself some searching, frank questions such as:

Do you know the developmental

characteristics of the children you are working with?

Are you emotionally, socially, and intellectually mature, capable of handling problems, and of making wise decisions?

Are you willing to pay the price of being well-prepared every Sunday?

Do you know teaching techniques that will enable you to reach your students so that you can communicate effectively with them?

Do you have your goals set up in the minds of the students so that they know where they are going, and why?

Do they have a sense of achievement when they complete a lesson?

Do they respect you as much for what you know and can impart to them, as for your sense of justice, fair play, timing, and humor?

When you think of *discipline*, you should remember that whatever you do to help children better understand themselves in relation to their environment, and to attain a higher degree of self-control and self-discipline than they had before associating with you, constitutes good teaching.

Your major responsibility as teachers is to give children the knowledge, skills, understandings and appreciations that will enable them to transfer the control from the outside (teacher, parent, police, etc.) to the inside (self-control, purposeful self-direction).

You as a teacher know what your side of the triangle is, and now you know what my side of it is. Let's see if we can put both sides together to come out with more of the "right side."

PREPARE FOR UNITY AND SERVICE

By Camille W. Halliday

"Now behold, a marvelous work is about to come forth among the children of men.

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D. & C. 4:1-2.)

It is an honor and a privilege to be called to teach in the Junior Sunday School. It is your opportunity to teach children the wonderful Gospel and to inspire them to live it.

Our responsibility as teachers is great. Psychologists tell us that the period from two to six years of age is the most important training period in a child's life. The experiences he receives during these early years not only affect his immediate well-being, but have marked effect on his later development. Thus, if we, together with the parents, are responsible for his beginnings in attitudes and behaviors, it behooves us to give our best efforts and to do all in our power to prepare, to inspire and to direct.

How can this be done? By pursuing every possible avenue, to better our knowledge and to further our own spiritual development.

A carpenter doesn't build a house without plans and tools. Neither can you build the character of a child without planning and obtaining every assistance possible such as attending prayer, faculty, union meetings, and the annual Sunday School convention, studying your class manual, and subscribing to and using *The Instructor*.

Prayer Meeting

Here we call upon the Lord to help us to be wise teachers.

We are briefed on the happenings of the day. There is a short inspirational talk that feeds our souls. We have the opportunity to discuss class problems.



A unified group of officers and teachers who are characterized by their excellent service is this group from Granite Ward Junior Sunday School. Left to right they are: Milton O. Gold, bishop's counselor; S. Elmo Despain, superintendent; June S. Larkin, coordinator; Ruby B. Rasmussen, Cora L. Whitmore, and Emily H. Blair, teachers.

If we have done our weekly preparation of the lesson, we are now at peace and ready to go to greet our children.

The spiritual enrichment we received at prayer meeting carries over into our classes and adds power and importance to the lesson.

Faculty Meeting

Here we discuss problems pertinent to our own wards. Lessons are given, helping us to better understand children; how to teach; how to get their interest and retain it.

We meet socially the other teachers of our ward. We make plans here for the operation of the Sunday School. This is where we come to share enthusiasm and inspiration necessary to touch the hearts of the children.

Success and enthusiasm are contagious. When we hear accounts of how some teacher has been successful and just how she did it, we are imbued to try it ourselves.

Union Meeting

Conducted by the stake board, these are very profitable meetings. We meet others teaching the same age group, and we catch their en-

thusiasm for their work. Some splendid suggestions are given on ways of presenting lessons and on enrichment materials.

We are greatly motivated and encouraged to try out some new theories, and we are shown ways to improve the quality of our teaching.

Annual Conventions

This meeting is under the direction of the General Board of the Sunday School.

We are further instructed and shown ways and means to make our lessons live. Problems pertinent to our specific area are discussed, and the aims and objectives of Sunday School are interpreted.

We receive encouragement and stimulation to further the work we are doing, and here we are encouraged to use our manuals and to read the material published in *The Instructor*.

We receive help in lesson planning and when and what to use for enrichment material.

In Summary

If we are to have unity and be fully prepared for our work, we

should attend these meetings and take advantage of the helps offered.

If we are prayerful and attend our meetings we will receive hope, security and assurance that we are doing our part to further God's work here on earth.

President McKay says: "Leading youth to know God, to have faith in His laws, to have confidence in His Fatherhood, to find solace and peace in His love—this is the greatest privilege, the most sublime opportunity offered to those entrusted to act as teachers and guides."

Let us give our best to our calling.

NEXT month's article will be "Children Come To the House of the Lord," by Margaret Hopkinson.

SACRAMENT GEM

Just a tiny piece of bread

While I eat I bow my head;

Now a sip of water clear

To show I love my Savior dear.

SONG of the Month for Junior Sunday School:

"Mother Dear," page 130, *The Children Sing*.

Although we honor our mothers on a day during the month of May, designated for that purpose throughout the entire country, children raised in the Church of Jesus Christ of Latter-day Saints are daily taught to appreciate and revere their mothers from the time they are capable of understanding. But because this is May we have chosen "Mother Dear," on page 130 of *The Children Sing* for our song of the month. This is an easy song and will be learned quite quickly. It can be added to our repertoire and sung often during the entire year.

To provide a setting for its introduction, suitable pictures may be gathered from many available magazines and papers. A rich supply of appropriate pictures will also be found in the picture packets that coordinate with the various class manuals. If choristers would contact the Sunday School teachers they could become familiar with these pictures and find them of much valuable assistance in their presentation of songs.

We would like to suggest the chorister memorize "Mother Dear," so that she can sing this song to the children without accompaniment.

After the children have heard the first stanza a few times, at a given signal they could begin to fill in the concluding words of each phrase. By doing this several times and each time supplying a few more of the words, the children will soon become familiar with the entire first stanza.

The chorister, by the way she uses her hand to direct the children, could help them realize that some of the words in this song are sung on the same melodic tone repeated several times in succession. At first we may have a little difficulty in the rhythm pattern where the two, eighth notes follow a quarter note. This will smooth out with repetition. Singing the correct intervals in the seventh measure may also require a little more practice.

We would like to suggest that the chorister be sure that the children say their words understandably as the composer has indicated at the beginning of the song. When the children know the first stanza, they will be able to sing it with a soft accompaniment. The other two stanzas may be taught in the same manner.

—Edith M. Nash.

QUESTIONS FROM THE FIELD:

Devotional Exercises

Question: Are 2½-minute talks part of the devotional exercises of the Junior Sunday School?

Answer: Most Junior Sunday School programs are planned to conclude at the closing time of the Senior Sunday School. Such a plan provides for a slightly longer opening devotional exercise, and usually after the sacrament service two short talks or verses are given by children or a class group. This is followed by the song practice. Frequently the Nursery Class goes to its class before the talks begin.

If the Junior Sunday School class period is shortened, then 2½-minute talks are omitted.

"Treats" in Sunday School

Question: Are "treats" for the children part of the accepted Junior Sunday School plan?

Answer: It is the hope of the General Board that Sunday School workers will plan a Sabbath morning worship service for the children of the Church, every activity

of which is directly spiritual in nature.

This calls for a religious interpretation of events and interests and seeks observances different than what the child is likely to experience in home and community commemoration of the same event. Sunday morning recognition will usually follow such activities as: retelling the historical story, looking at and making pictured interpretations of the occasion, listening to and singing music that expresses the spirit of the event, setting up accepted behavior which the day suggests, through conversation and story.

Mementos of the event to be taken home can best be simple symbolic tokens which will help the child recall the real spirit of the day. These will usually be something the child, or the teacher and child have made.

Eating experiences of the Sunday School can best be reserved to partaking of the sacrament.

The feature article in the Junior Sunday School section of October 1949 issue of *The Instructor* is entitled "Spiritual Growth Through Observance of Special Days" and is a rich source of accepted Junior Sunday School practice.

—Eva May Green.

ENRICHMENT MATERIAL

The following enrichment material may be used in any of the departments of the Junior Sunday School:

WHO IS SHE?

Perhaps you know a little girl
Who's always losing things.
Her head is in a constant whirl—
The things she owns have wings.

She's very sure she puts away
Each article in place,
But when she wants them, they're
astray,
And thus begins the chase.

What work and worry she could
spare

Herself, and others too,
By just a little thought and care.

Now, can this girl be you?

—Children's Friend.

HEAVENLY FATHER'S CARE

I'm glad the birds have nice warm feathers
Or they'd get cold in winter weather.
Heavenly Father takes good care,
Of all his creatures everywhere.

A LAW

The Word of Wisdom is a law,
Our Heavenly Father gave.
If we obey this law so fine,
We'll grow up strong and brave.

THE SNOW

The snow fell softly to the ground
It made the world white all around
It made the roads so awfully slick,
To stand up really was a trick.

I looked out of our window
It was such a lovely sight,
Then along came a snowplow
And pushed with all its might.

It cleared the roads so cars could run
For people have to get to work,
Though they'd much rather have some fun,
It wouldn't do for them to shirk.

—Claribel W. Aldous.

SUNDAY SCHOOL FAMILY

TODAY I went to Sunday School
And took my little sister.
Mother said, "Now watch her."
But I'm sure she never missed her.
She sat so still and quiet
There by the little table.
She drew a picture of a bird.
(As good as she was able.)
Our teacher told a story
And we said a little prayer.
Then we sang a funny song
About a fuzzy little bear.
I helped her put her coat on
When Sunday School was over,
My teacher smiled and said, "I'm sure
Your sister knows you love her."

When we were in the car again
And Dad was driving home;
Mother said, "It's really nice
To know that I can come
To Sunday School again with you
And have some relaxation."
Dad, winking in the mirror said,
"Well, here's the situation:
When they're pretty in their nicest
clothes,
And hair in Sunday curls,
The menfolks in a family like
To take care of their girls."

—Mrs. Seth Harper.

SPRING WEATHER

The March winds blow
They bring the snow,
They bring us freezing weather.
When April comes with gentle showers
She also brings some sunny hours.

I WILL

When I bow my head in prayer
I will reverent be,
When I sing the songs of praise
I will think of Thee.

When I work and when I play,
I will honest be,
For dear Jesus, at all the times
I will be near Thee.

DO YOU KNOW?

Little children, do you know,
Heavenly Father loves you so.
When he was living here on earth,
He taught how much a child is worth.
He said, Let them come unto me
And I will bless them eternally.

—Claribel W. Aldous.

BITS OF WIT

STRAINED EARDRUMS

Old lady, to gum-chewing youth on the train: "Young man, you'll have to talk louder. I haven't heard a word you said, and you've been talking for ten minutes."

SMART SIREN

Bill: "Why does the whistle always blow for a fire?"
Joe: "It doesn't blow for a fire. It blows for water. They already have the fire."

TONGUE TROUBLE



A grocer had difficulty with a doctor who was backward in paying his grocery bill. So the grocer put the matter into the hands of a collector.

The collector called on the doctor, who quibbled, and the man gave the doctor a tongue lashing. When he returned to the grocer, the collector was

looking worried

"What's the matter?" asked the grocer. "What'd the doctor say?"

"Well," replied the collector, "he said I wasn't looking well. Then he examined my tongue, and advised me to remain indoors for a few weeks."

SUNDAY SCHOOL SANDY

by Dick Carter



"Those who talk by the yard and think by the inch should be moved by the foot."

THE FIRST TEMPLE AND THE TENTH

By Kenneth S. Bennion

THE picture on the front cover of this issue of *The Instructor* illustrates the building of the Kirtland Temple, in Ohio. Dedicated March 27, 1836, this was the first temple built by the Church of Jesus Christ of Latter-day Saints. The task was undertaken in a time of extreme poverty and distress. The Church had been organized less than six years.

During that time members had had little opportunity to establish themselves permanently or to acquire any property beyond the barest necessities. Nevertheless, they set to work and erected what was, no doubt, the most impressive building in all the frontier region of that day. Built of rock, the structure measured 80 feet long, 60 feet wide, and 50 feet to the roof. The tower rose to a total height of 110 feet.

The thousands of Saints gathered in the Ohio area contributed freely of their time and skills and even gave liberally of the little money they were able to earn. Even the Prophet himself worked diligently in the construction of the temple, though part of the time he was away, looking after the well-being of the Saints in far-off Missouri.

Importance in History

The Kirtland Temple is particularly important in the history of the Church because it was here that important revelations were received by the Prophet. Here, too, he and others experienced marvelous heavenly manifestations.

The next temple erected by the Church was, of course, the one at Nauvoo. It was used for only a short time before its destruction by mobs. Since arriving in the Rocky Mountains, the Saints have completed eight beautiful and impressive temples, the newest being the one pictured opposite, at Idaho

Falls. The photograph was taken by Hal Rumel.

Because of the tremendous increase in membership in Idaho, the Church had long considered the erection of a temple in that area. The announcement of the project was made in March, 1937, just sixteen years ago this month.

The capstone of the temple was set on August 19, 1941. The war years intervened between then and the completion of the building. However, on September 23, 1945, the temple was dedicated by the late President George Albert Smith. The dedication services were exceedingly impressive. In all, eight sessions were held over a period of three days to accommodate the throngs of people from Utah, Idaho, western Wyoming, and elsewhere.

A Great Blessing

The Idaho Falls Temple has proved to be a great blessing to the thousands of Church members living in that area. They come regularly from Montana, Wyoming, all parts of Idaho, Oregon, Washington, and even from far distant places.

The temple itself is built of reinforced concrete with a facing of pure white cast stone. Its tower rises 90 feet and is a prominent landmark in the Upper Snake River Valley.

At night the temple is beautifully lighted. It stands on a slight rise of ground just north of the Idaho Falls L.D.S. Hospital, on the east bank of Snake River, just where the water assumes mirror-like stillness before breaking over the falls, a few rods downstream. The seven acres of ground included in the temple lot are beautifully ornamented with gardens, shrubs, and flowers. Thousands of visitors are thrilled with the beauty of the temple and the landscaping.

The eastern approach, with its pillared portals, the series of pools,

walks, and formal gardens are things to be treasured in the memory—and in countless thousands of colored photographs.

Prayers of Dedication

In all the history of temples and temple building, the prayers of dedication have been strikingly beautiful and impressive. The dedicatory prayer offered in the temple at Idaho Falls was no exception. In it President George Albert Smith offered thanks for the many blessings the Church has enjoyed. He mentioned especially the leadership the Church has had, and the government under which the Church was organized, with its divinely inspired Constitution.

He prayed for the good of the whole world, that hate and evil might be overcome, that there might be peace in all the earth. He prayed particularly for the present leadership of the Church. The following paragraph is of special interest:

"Confer upon thy people, and especially upon thy leaders, in all their various callings, thy precious gifts of wisdom and judgment, knowledge and understanding, faith, and the spirit of testimony, light, intelligence and capacity, every attribute, blessing, gift, and qualification either necessary or desirable for them to have and enjoy in order that thy great and important work may go forward to consummate its glorious purpose."

Finally, the temple was dedicated as a dwelling place for our Saviour, Jesus Christ.

The ten temples erected have proved to be such blessings to the Church that new ones are now projected, one in Los Angeles, already under construction, and another in Berne, Switzerland. The entire membership of the Church looks forward joyfully to the completion of these two structures.





HIS EYES WERE ON THE ROOF TOPS

A big-framed, black-haired man with a tan-hued face got on our bus the other morning. He sat on the back seat next to me. I put aside my newspaper, and we began a hearty conversation.



HE POINTED UPWARD
A Powerful Lesson Lingered.

We had been students in college together, and it seemed years and years since we had met. He had been a basketball player in his younger days, and our talk turned to sports. We also chatted about the telephone line that was being laid into the ground along part of

the bus route. We discussed his job.

Then we talked about my friend's wife. She was a charming girl in college, with walnut-brown hair and a personality as sweet as her fair-skinned face. She had been winner of one of the state's most coveted beauty prizes. My friend told me that he had just brought her home from the hospital. She had been there for about thirty days, while doctors tried to find a drug that would relieve her from the weakening pain of arthritis.

"Yes, she has been up and down from a sickbed for the past twelve years," he said. "It all began with rheumatic fever."

"Can she do her housework?" I asked.

"No," he replied, explaining that the disease was twisting her lovely hands into gnarled, useless forms.

"How is her mental attitude?" I continued.

"Wonderful," he smiled. "And it's a good thing it is, because I'm a big fellow, and believe me, if I ever start to moan, there will be a loud noise."

We got off the bus in town. As we walked to our offices, he stopped. "Look. Look at that name across the top of that building on the other side of the street. It says 'W. J. Halloran.' I've never noticed that before. Halloran must have been quite a figure in this town in his day. You see some interesting things on these building tops."

"Yes," I answered. "There are interesting inscriptions in the sidewalks, too." I pointed up the street. "About three blocks east of here, I noticed the name of 'All Hallows College' cast in the concrete. Ever hear of old All Hallows?"

"Sure. But look up at those roof tops," he added. "Look at the top of that stone building right in back of us. See that miniature chalet up there? Ever notice that?"

I looked upward.

"There is an even more interesting miniature on the other front corner of that building. Look up at it sometime."

I have been looking up more since that visit with my college friend. There was a man who had every reason to be gazing down at the sidewalks. But his eyes were lifted to the roof tops.

I have since pondered some of the things that have caused me to look down at the sidewalks at times through my life.

Three things worried me most in college: grades, love, and war.

After leaving school, I have been bowed at times with such things as finances, my job, health, behavior of our children, and impressions made on others. I have found, too, that some other people worry about the new things that their neighbors bring home. And they worry about their own shortcomings in ability and personality. We fret about our mistakes.

There are no doubt worries like those weighing on the minds of some of your Sunday School class members right now.

And yours is the opportunity as a Sunday School teacher or leader of helping others to look upward.

The Restored Gospel of the Master is a hope-giving plan. It teaches that "man is that he might have joy." I have always believed that people like to be lifted up to doing good, rather than to be continually frightened into treading the "straight and narrow."

One of the remarkable incidents in the life of the Prophet Joseph Smith was his famed King Follet address in a grove near Nauvoo shortly before his death. There were no microphones or public-address systems then. But the Prophet, according to George Q. Cannon, held the congregation of twenty thousand people spell-bound for three and one-half hours. What did the Prophet talk about? Elder Cannon said that "he uplifted the souls of the congregation to a higher comprehension of the glory which comes after death to the faithful."

A wise teacher will keep in mind the problems facing class members. He will give hope where there might be despair, and comfort where sorrow might linger.

When my head begins to feel heavy again, I hope I shall remember my old college friend on that morning of our reunion. He was looking up at the roof tops. And as he looked, I looked with him.

—Wendell J. Ashton.